





FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCB  
5813

Division

Section











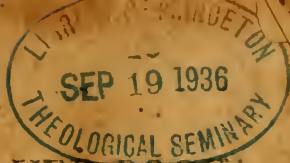
LIBRARY OF THE  
BETON

1036









# HYMN AND PRAYER-BOOK.

For the Use of such Lutheran Churches  
as use the English Language.

---

Collected by JOHN C. KUNZE, D. D.  
Senior of the Lutheran Clergy in the State of New-York.

---

Coll. 3, 16. *Teaching and admonishing one another  
in Psalms.*

---

NEW-YORK :—PRINTED AND SOLD BY  
HURTIN AND COMMARDINGER,  
No. 450, PEARL-STREET.

[*With Privilege of Copy Right.*]

1795.







## P R E F A C E.

**T**H E German Churches in America have always been endeavoring to keep up their language, and have never neglected the proper means for this purpose. They have erected every where schools, and they catechise their children in German. These endeavors are founded neither in a contempt of the language prevailing in this part of the world, nor of the other protestant religious societies, but in the nature of things. Parents arrive in this country without a competent knowledge of the English. They either find German churches established, or they come in such numbers to a place as to be able to establish them. There is then no question about the language. But the entrance of any religious society is connected with an implicit engagement to be and remain a supporter of it. I know of no authority commissioned to discharge any one from this obligation, except the interference of conscientious scruples about the salubrity of the doctrine. Any other consideration that ever induced a person to break up the membership with a congregation, was a violation of honesty, for such membership is founded in a contract.

From these two circumstances, the use of the German language and the obligation spoken of, the Germans find no inconvenience in the most parts of the United States, where they have formed such congregational union. But



in some parts a difficulty begins to appear, and this is in populous cities, where their number is small, and in some country districts, where their settlements are mixed with English people. Here the children of the German parents, being not in the least aided by any German conversation in common life, and in some places not even enjoying an uninterrupted church service every Sunday, do not find the means supplied by the schools, which teach the German, sufficient to render the German church-service useful to them. The result of this observation is not with us, that they must quit their connection, this would be a moral impossibility for the most of them. For they have, at their confirmation, entered the solemn promise of faithfulness as long as they find the doctrine consonant to scripture : but that the use of the English in such places and congregations ought to be connected with the German, and this both in the church and school, as the French Huguenots do in all chief cities in Germany, with the French and the Germans. As this has been done already in some Lutheran congregations in New Jersey, and in this state, this little collection is intended to be offered to the evangelical brethren for their use in the above mentioned purposes, in case it meets their approbation.

Most all of the hymns are translations from the German, and were used before in their churches. All except those in the appendix are taken from printed books, particularly



the German Psalmody, printed in London and re-printed at New-York, by H. Gaine, 1756, with which many serious English persons have been greatly delighted; and from an excellent collection of the Moravian Brethren, printed in London, 1789. In the appendix only I have taken the liberty to add a few of my own, and of the Rev. Messrs. Ernst's and Strebeck's, both translations and original compositions.

The translation of the Liturgy, Catechism, and Order of Salvation is done by my worthy assistant in preaching, Mr. Strebeck, and the rest added by myself, except the Prayers, which are taken from Jos. Alleine's excellent little work, 'An Alarm to Unconverted Sinners.' It was the intention, likewise, to add the Augustan Confession, and Mr. Strebeck has actually translated it from the Latin. But a disinclination to swell the size of the book was at this time preponderating. It is however ready, and can, at the desire of any one, who would not spare the expences, be printed singly.

May the adorable Lord and Master, whose church has always been utted and inclined to sing his praises, and who inhabits the praises of his Israel, deign these endeavors of a portion of his blessings, that with this little book in the hand and the contents in the heart, many souls, families, and congregations may worship him in the beauty of holiness.

J. C. KUNZE.







# C O N T E N T S.

## HYMNS.

1	On Advent and Christmas	1
2	New-Year	16
3	Lent	22
4	Easter	46
5	Ascension	51
6	Whitsunday	54
7	Trinity	59
8	Creation and Providence	63
9	Redemption	72
10	Justifying Faith	88
11	Word of God	121
12	Catechisation	123
13	Baptism	126
14	Lords Supper	128
15	Sanctification	141
16	Praise of God	172
17	Morning	190
18	Evening	193
19	Complaints and Consolation	201
20	Prayer and Intercession	207
21	Funeral Occasions	210
22	Different matter in an appendix	221
2	Liturgy	
3	The Epistles and Gospels	
4	Catechism of Luther	



# C O N T E N T S.

- 5 Fundamental Questions
- 6 The order of Salvation
- 7 The Christian Duties
- 8 A short account of the Christian Religion
- 9 A short account of the Lutheran Church
- 10 The Seven Penitential Psalms
- 11 Some forms of Prayer.



H Y M N S, &c.

ADVENT AND CHRISTMAS.

I. TUNE 3.

NOW the Saviour comes indeed,  
Of the virgin-mother's seed,  
To the wonder of mankind,  
By the Lord himself design'd.

2. Not begot like men unclean,  
But without the stain of sin:

In our nature God was born,  
Us to save, who were forlorn.

3. Though the virgin was with child,  
Chastity prov'd undefil'd;

All the female virtues were  
Thron'd in her, for God was there.

4. From his chamber forth he went;  
Left the glorious element;

And, at once both God and man,  
He his blessed course began.

5. From his father's breast he came;  
And return'd to him again.

Having first our foes to quell,  
Triumph'd o'er death and hell.

6. O thou God-like every way,  
Carry thy victorious sway,

In the flesh to such a length,  
That we gain thy Godly strength.



7. Lord, thy crib shines bright and clear,  
 Chasing darkness every where,  
 Let no sin o'er-cloud this light,  
 That our faith be always bright.

8. Glory to the God of love !  
 Glory to his son above !  
 Glory to the spirit be !  
 Glory to the blessed Three.

---

2. 25.

**H**OW shall I meet my saviour ?  
 How shall I welcome thee ?  
 What manner of behaviour  
 Is now requir'd of me ?  
 Let thine illumination -  
 Set heart and hands aright.  
 That this my preparation  
 Be pleasing in thy sight.

2. Whilst with the gayest flowers  
 Thy Zion strews the way,  
 I'll raise with all my powers  
 To thee, a grateful lay ;  
 To thee the King of Glory  
 I'll tune a song divine ;  
 And make thy love's bright story  
 In graceful numbers shine.

3. What hast thou not performed,  
 Lord to retrieve my loss,  
 While I was so deformed  
 By sin and hellish dross ?  
 The sense of lost salvation  
 Quite drove me to despair,



But thy own incarnation  
Brought my redemption near.

4. I lay in fetters groaning,  
Thou can'st to set me free.

My shame I was bemoaning ;  
With grace thou cloath'dst me.

Thou raisest me to glory ;  
Endow'st me with thy bliss,

Which is not transitory,  
As worldly treasure is.

5. What caus'd thy incarnation ?  
What brought thee down to me ?

Thy love to my salvation  
Contriv'd my liberty.

O love, beyond expression !

Wherewith thou dost embrace

Mankind in its bigression

From thee, the source of grace.

6. Let this consideration

Heal up your wounds within,

Ye sons of desolation,

That feel the smart of sin.

Take courage, your salvation

Stands waiting at the door ;

The gospel-consolation,

Is nearer than before.

7. 'Tis none of your endeavour,

Nor any mortal care

Could draw his sov'reign favour

To sinners in despair ;

Uncall'd he comes with gladness

To save you from the fall,



And cure all grief and sadness;  
You're still oppress'd with ail.

8. Be not cast down or frightened

At sin, tho' ne'er so great;

No: Jesus is delighted

The greatest to remit.

He comes, repenting sinners

With life and love to crown;

And make them happy winners

Of glory like his own.

9. Then fear not ye the clamour

Of satan and his clan;

The word, his pow'ful hammer

Destroys their wicked plan.

He comes a King of Glory,

Whose nod confounds their host;

He carries all before ye,

And baffles all their boast.

10. He comes to pass his sentence

On all his enemies.

But children of repentance

Shall meet with love and peace.

Come, prince of grace and wonder!

Fetch thy beloved home.

Reveal thy glories yonder.

Thy longing spouse says, come!

**D**UE praises to the incarnate Love,  
Manifested from above!

All men and angels now adore

What we, nor they have seen before.

*Hal.*



2 The blessed Father's only Son  
 Chose a manger for his throne;  
 In the mean vest of flesh and blood  
 Was clothed God, th' eternal good. *Hal.*

3. Who had the world at his command,  
 Wants his mothers swaddling band.  
 Th' Almighty word was pleas'd to come  
 A helpless infant from the womb. *Hal.*

4. Th' eternal splendor is in sight,  
 Gives the world its saving light,  
 And drives the clouds of sin away,  
 To make us children of the day.

5. God's only Son, and equal God,  
 Took amongst us his abode;  
 And open'd, through this world of strife,  
 A way to everlasting life. *Hal.*

6. In poverty he comes on earth,  
 To enrich us by his birth,  
 And make us heirs of endless bliss,  
 With all the darling saints of his. *Ha'.*

7. This all he did that he might prove  
 Unknown wonders of his love;  
 Then let us all unite to sing  
 Praise to our new-born God and King *Hal.*

4.

8.

**S**HEPHERDS, rejoice, lift up your eyes,  
 And send your fears away!  
 News from the region of the skies:  
*Salvation's born to day.*



2. *Jesus*, the God, whom Angels fear,  
Comes down to dwell with you.

To day he makes his entrance here,  
But not as monarchs do.

3. No gold nor purple swadling bands,  
Nor royal shining things ;

A manger for his cradle stands,  
And holds the King of Kings.

4. Go shepherds ! where this infant lies,  
And see his humble throne,

With tears of joy in all your eyes,  
Go, shepherds ! kiss the Son.

5. Thus *Gabriel* sang, and strait around  
The heav'nly armies throng ;

They tune their harps to lofty sound,  
And thus conclude the song :

6. Glory to God, that reigns above !

Let peace surround the earth :

Mortals shall know their maker's love  
At their redeemer's birth.

7. Lord, and shall angels have their songs,  
And men no tunes to raise ?

O ! may we loose our useless tongues,  
When they forget to praise.

8. Glory to God that reigns above !  
That pity'd us forlorn.

We join to sing our maker's love,  
For there's a Saviour born.



5.

8.

**H**OSANNA to the royal Son  
Of David's ancient line !  
His nature's two, his person one,  
Myſterious and divine.

2. The root of David here, we find,  
And offspring is the ſame ;  
Eternity and time are join'd  
In our Immanuel's name.

3. Bleſt He that comes to wretched men  
With peaceful news from heav'n !  
Hoſannas in the higheſt ſtrain  
To Chriſt the Lord be giv'n.

---

6.

3.

**A**LL the world exalt the Lord,  
Who for ever keeps his word,  
And revealeth truth and grace  
In his Son the Prince of peace.

2. What the father's wiſh'd of old,  
What the promiſes foretold,  
What the ſeers did prophecy,  
Is fulfill'd moſt gloriouſly.

3. My Salvation, welcome be ;  
Thou, my Portion, praiſe to thee ;  
Come, and take thy bleſt abode  
In my heart, O Son of God.

4. Grant thy comforts to my mind,  
Since I'm helpleſs, poor and blind ;



O may I, in faith, abide  
Thine, and never turn aside.

5. Jesus, when in majesty,  
Thou shalt come our Judge to be;  
Grant in grace, That I may stand  
Justified at thy right hand.

---

7.

10.

TO God we render thanks and praise,  
Who pitied fallen human race,  
And gave his dear and only son,  
That us, as children, he might own.

2. What grace, what great benevolence!  
What love surpassing human sense!  
For this great work no angel can  
Him duly praise, much less a man.

3. God takes on him our nature base,  
Our Maker takes his creature's place;  
A virgin's womb he did not scorn,  
But condescended to be born.

4. The Word eternal did assume  
Our flesh and blood, and man become.  
The Alpha and Omega see  
Partake of human misery.

5. He came to seek and save the lost;  
We sinn'd, and he would bear the cost,  
That we might share eternal bliss.  
O, what unbounded love is this!

6. For what is all the human race,  
That God should show such matchless grace,



To give his son, that we might claim  
Life everlasting in his name.

7. How wretched they who still despise  
Jesus, the pearl of greatest price.  
Such as neglect to hear his voice,  
Must perish by their own free choice.

8. Unhappy they who turn away,  
Or such as carelessly delay  
To meet their Saviour, tho' he came  
Their souls from mis'ry to reclaim.

9. Come, sinners, Jesus will receive  
The worst of sinners; come and live.  
"I'll dwell with you," our Saviour saith;  
Receive him in your hearts by faith.

10. Your crimes and self-made holiness,  
Your carnal reason, and distress  
Give up, and trust to Christ alone,  
Who did for all our sins atone.

11. Thus, sav'd by God's unbounded grace,  
You'll humbly render thanks and praise,  
With all the num'rous ransom'd host,  
To Father, Son, and Holy Ghost!

8.

3.

**W**HAT good news the angels bring?  
What glad tidings of our king?  
Christ the Lord is born to day,  
Christ, who takes our sins away.

2. He who rules both heav'n and earth,  
Has in Bethlehem his birth;



Him shall all the faithfull see,  
And rejoyce eternally.

3. Lift your hearts and voices high,  
With hosannas fill the sky !

Glory be to God above,  
Who is infinite in love !

4. Peace on earth, good will to men,  
Now with us our God is seen.

Angels join his name to praise,  
Help to sing redeeming grace.

5. Jesus is the loveliest name;  
This the angel doth proclaim.

Sinners poor he came to save ;  
They in him redemption have.

6. They who see themselves undone,  
And take refuge to the Son,

They shall all be born again,  
And with him in glory reign.

9.

27.

**J**ESUS, all praise is due to thee,  
That thou wast pleas'd a man to be !

A virgin's womb thou didst not scorn ;

Angels rejoyce to see thee born. *Hallelujah !*

2. He, who the earth's foundations laid,  
Is now a little infant made ;

The Son of God, who fram'd the skies,  
Now humbly in a manger lies. *Hal.*

3. Th' eternal and almighty God  
Assumes our feeble flesh and blood ;



He deigns with sinful man to dwell,  
Is God with us, Immanuel. *Hal.*

4. He is the Sun of righteousness,  
Which rises with resplendent grace,  
And doth dispell sin's gloomy night,  
That we may share his saving light. *Hal.*

5. To grant us pardon, peace and rest,  
He in this world became a guest,  
And open'd, thro' himself, the way  
To life and everlasting day. *Hal.*

6. For therefore poor on earth he came,  
That we might all his riches claim,  
To make us heirs of endless blifs,  
With all the ransom'd saints of his. *Hal.*

7. For us these wonders hath he wrought,  
To show his love, surpassing thought :  
Then let us all unite to sing  
Praise to our Saviour, God and King. *Hal.*

10.

10.

**I**MMANUEL, to thee we sing,  
Thou Prince of life, almighty King,  
That thou, expected ages past,  
Didst come to visit us at last.

2. Though heav'n and earth belong to thee,  
A stranger, Lord ! thou deign'st to be.  
Thou clothest all, yet wear'st a dress  
Which doth the poorest state express.

3. Thou dost a mother's nursing need,  
Who dost the whole creation feed ;



Thou who control'st the sea and wind,  
In swadling-clothes art now confin'd.

4. On wither'd grass reclines thy head.  
A wretched manger is thy bed :  
Though thou appear'st among thine own,  
No kindness unto thee is shown.

5. I thank thee gracious Lord, that thou  
On my account did'st stoop so low.  
O that my words, my works and ways  
May all proclaim thy loudest praise !

---

11.

12.

**C**HRI<sup>ST</sup> the Lord, the Lord most glorious,  
Is now born : O shout aloud !

By him man is made victorious.

Praise your Saviour ! hail your God !

2. Praise the Lord for on us shineth  
Christ the Sun of righteousness ;

He to us in love inclineth,

Cheers our souls with pard'ning grace.

3. Praise the Lord, whose saving splendor  
Shines into the darkest night.

O what praises shall we render

For this never-ceasing light !

4. Praise the Lord, God, our SALVATION,  
Praise him, who retriev'd our loss.

Sing with awe and love's sensation,

HALLELUJAH, GOD WITH US !



12.

8.

**J**ESUS, I love thy charming name,  
 'Tis music to my ear.  
 I gladly would thy praises sound,  
 That earth and heav'n might hear.

2. Yes, thou art precious to my soul,  
 In thee is all my trust.

Jewels to me are gaudy toys,  
 And gold is sordid dust.

3. O may thy name still cheer my heart,  
 And shed its fragrance there !  
 The noblest balm for all its wounds,  
 The cordial of its care.

4. I'll speak the honors of thy name  
 With my last lab'ring breath ;  
 When speechless, thou shalt be my hope,  
 My joy in life and death.

---

13.

8.

**H**OW sweet the name of Jesus sounds  
 To a believer's ear !

It soothes his sorrows, heals his wounds,  
 And drives away his fear.

2. It makes the wounded spirit whole,  
 And calms the troubled breast ;

'Tis manna to the hungry soul,  
 And to the weary rest.

3. Jesus! the rock on which I build,  
 My shield and hiding-place,



My never-failing treas'ry, all'd  
With boundless stores of grace.

4. Jesus, my Shepherd, Saviour, Friend,  
My Prophet, Priest, and King;  
My Lord, my life, my way, my end,  
Accept the praise I bring.

5. Weak are the efforts of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.

6. 'Till then I would thy love proclaim  
With ev'ry fleeting breath;  
And may thy saving Jesu's name  
Refresh my soul in death.

---

14.

10.

**M**Y dear Redeemer, God and Lord,  
I read my duty in thy word;  
But in thy life the law appears,  
Set forth in living characters.

2. Such was thy truth, and such thy zeal;  
Such deference to thy Father's will,  
Such love and meekness so divine  
I would transcribe, and make them mine.

3. Cold mountains and the midnight air  
Witness'd the fervor of thy pray'r;  
The desert thy temptation knew,  
Thy conflict and thy vict'ry too.

4. Be thou my pattern; make me bear  
More of thy gracious image here;  
Then as my Judge thou'lt me confess,  
Adorned with a wedding dress.



15.

28. •

**L**ORD Christ, the eternal Father's  
Only begotten Son !

Whose pow'rful wisdom gathers  
All things beneath his throne.  
Blest morning star, whose splendor  
Exceeds all stars in grandeur  
And brightness, far and near.

2. Born man for our salvation

In this world's latter tide,  
Without contamination

On his chaste mother's side.  
He broke death's chains and prison,  
Unbarr'd heav'n's gate when risen,  
Brought us to life again.

3. Encrease thy love and knowledge

In us, from day to day,  
That faith and Christian courage  
May guide us in thy way ;  
And tasting the inmost Savour  
Of thy sweet love and favour,  
Thirst ever after thee.

4. Thou Lord of th' whole creation,

Th' Almighty Father's pow'r ;  
Who reign'st without cessation  
Heav'n, earth and hell all o'er !  
Turn us to thee our Saviour.  
That henceforth our behavior  
May never swerve from thee.

5. Lord, mortify th' old nature,

Renew us by thy grace ;



Restore the fallen creature  
 . To a likeness of thy face ;  
 That all this life's enjoyment  
 Be made our chief employment:  
 Of ever praising thee.

N E W - Y E A R .

16. 10.

WITH this New-Year we raise new songs,  
 To praise the Lord with hearts and tongues,  
 For his support in troubles past,  
 Wherewith our life was overcast.

2. O ! grant us, *Jesu*, Prince of Peace,  
 Thy constant aid, thy constant grace,  
 That we may, thro' the rolling year,  
 Serve thee with filial love and fear.

3. O ! may we never lose thy truth  
 (The prop of age, the guard of youth)  
 Keep from us superstitious fears,  
 Banish false doctrine from our ears.

4. Guard us, oh ! guard us from all sin ;  
 And let us be renew'd within.  
 Of errors past the records rend,  
 O ! thou, whose mercy knows no end.

5. Grant us to lead a holy life,  
 And when we leave this world of strife,  
 O ! bring us to that joyful day,  
 When thou wilt wipe all tears away !



6. Then shall thy praise a-new begin,  
 Without th' allay of self and sin.  
 Maintain, O Lord, our faith and love,  
 Till we behold thy face above.
- 

17.

23.

**N**OW let each humble creature  
 Adore the God of nature,  
 For his kind preservation  
 And daily new creation.

2. We stretch our life and wander  
 From year to year, and yonder  
 We live, keep on improving,  
 Till date and year's removing.

3. Thro' pains, thro' wants and errors,  
 Thro' dismal wars and terrors,  
 Thro' crosses, strifes and hurry,  
 That seem the world to worry.

4. As in tempestuous weathers  
 The kind and careful mothers,  
 With nature's swift affection  
 Run to their babes protection.

5. No less our heav'nly lover  
 Is present with his cover,  
 When stormy winds are blowing,  
 To save his children going.

6. Great guardian of our being,  
 In vain is our foreseeing,  
 With all our best care-taking,  
 Except thine eyes be waking.

7. Blest be thy gracious favour,  
 Each morn renews its favour;  
 Blest be the hands assisting

All heart and soul, to ever praise thee.



8. Hear, father, our petition,  
Relieve our weak condition  
Be still the source of gladness  
In all our grief and sadness.
9. Grant all thy true sojourners  
And heavy laden mourners,  
That own thy visitations,  
An heart endu'd with patience.
10. Remove our sad disorders,  
And make in all our borders  
Thy peace and truth together  
To meet and kiss each other.
11. Lord grant thy benedictions  
To all good thoughts and actions,  
To youth, and age declining,  
Thy gracious sun be shining.
12. Be thou the orphan's father ;  
The straying draw together ;  
Relieve the poor and scanty,  
To all in want give plenty.
13. Heal all the sick and wounded ;  
The souls that are surrounded  
With fearful thoughts and terrors,  
Lord, rescue from their errors.
14. But chiefly grant thy Spirit,  
Thro' Christ's all saving merit,  
To fill us with such graces  
As lead to thine embraces.
15. All this, we pray, be giving,  
O life of all that's living !  
To us and all that favor  
Thy New-Year's gift and favor.



18.

23.

**Y**EAR after year commendeth,  
And as our life advanceth,  
We through God's grace are thriving  
Each year that we are living.

2. As in tempestuous weather,  
A kind and tender mother  
Her babe from harm protecteth,  
An safely home conducteth;

3. So shelters Christ our Saviour  
His children by his favor,  
And proves in each temptation  
Their refuge and salvation.

4. Lord, grant thy benediction  
To every thought and action,  
On youth, and age declining,  
Thou Sun of grace be shining.

5. O keep our souls and senses  
Under the influences  
Of thy most holy Spirit,  
Until we heav'n inherit.

6. O God of our salvation,  
Withhold no kind donation  
From us, but let us favor  
In this new year thy favour.

19.

22.

**J**ESUS, God of our salvation,  
Behold thy church with supplication  
Humbly appear before thy face;



She by fervent love constrained,  
 Since from thy death she life obtained,  
 Gives unto thee due thanks and praise,  
 O listen to our pray'r. To meet thee us prepare,  
 With due rev'rence,  
 No tongue can tell. What joy we feel,  
 When thou, Lord, dost thyself reveal.

2. Thee t' approach with awe we venture,  
 Intreating thee our gates to enter,  
 Our souls and bodies are thine own.  
 Speak to ev'ry church division,  
 We'll hear thy voice with deep impression,  
 For we are bound to thee alone.  
 To thee in each concern We'll always humbly turn,  
 Want we insight,  
 May we by thee Instructed be,  
 Then in thy light the light we'll see.

3. Be especially intreated  
 To own thy servants who are seated  
 Before thy face, tho' poor they are;  
 And in all their conferences  
 Grant them thy Spirit's influences,  
 Be present with them ev'ry where.  
 This we request of thee, O let us constantly  
 Do thy pleasure,  
 All our distress, O Lord, redress,  
 For without thee there's no success.

4. Ruler of the congregations,  
 Which thou hast gather'd from all nations,  
 We thee implore thy church to lead;  
 Shepherd, who so kindly guidest  
 Thy flock, and over them presidest,  
 Thy blessing ever send and bless:



O what a happiness, Will still in future days  
Be displayed,

When our good Lord, Who keeps his word,  
To those who've stray'd will help afford !

5. In the dust we sink before thee,  
And for thy boundless love adore thee,

Thee, Lord, our all in all we own ;  
We thy people must confess it,

Thy love's so great we can't express it,

Tho' to the world it be unknown ;

The pow'r which doth abound In thee, we've al-  
ways found

Efficacious,

We will proclaim Thy saving name,

O Lord, who ever art the same.

6. Thus our bliss will last for ever,

While we enjoy thy love and favour,

Led by thy shepherd's crook, we're blest ;

We with joyful acclamation

Adore thee in the congregation,

Whose head and King thou art confess'd :

To th' ancient of all days Might, honor, pow'r and  
praise

Be for ever,

Lord, grant that we Eternally

May place our confidence in thee.

20.

10.

**L**ORD Christ, reveal thy holy face,  
And send the Spirit of thy grace,  
To fill our hearts with fervent zeal,  
To learn thy truth, and do thy will.



2. Lord, lead us in thy holy ways,  
And teach our lips to tell thy praise.  
Increase our faith, and raise the same  
To taste the sweetness of thy name.

3. Till we with angels join to sing  
Eternal praise to thee, our King ;  
Till we behold thy face most bright  
In joy and everlasting light.

4. To God the Father, and the Son,  
And Holy Spirit, Three in One,  
Be honor, praise and glory giv'n  
By all on earth and all in heav'n.

---

21.

29.

**W**ELCOME among thy flock of grace  
With joyful acclamation !

Thou whom our shepherd we confess,  
Come, feed thy congregation,  
Who owns the doctrine of thy cross  
To be her sole foundation.  
Accept from ev'ry one of us  
The deepest adoration.

2. Lord Jesus, to our hearts reveal  
Thy grace and love unceasing.  
Thy hand, once pierced with the nail,  
Bestow on us a blessing,  
That hand, which to thy family,  
With tender love's affection,  
Ere thou ascendest up on high,  
Imparted benediction.

3. Though thou'rt unseen, yet we by sight  
Should not be more assured,



As yet thy glorious heav'nly light  
Can't be by man endured ;  
The time will come, when these our eyes  
Shall see thy face for ever,  
Faith here the want of sight supplies  
In ev'ry true believer.

4. Ye who from Jesus Christ have stray'd,  
And his communion slighted,  
To him return, be not afraid,  
You're graciously invited ;  
Come all, whatever be your case,  
Come without hesitation.  
He'll now impart to you thro' grace,  
Peace, pardon and salvation.

5. O thou, who always dost abide  
Thy body's Head and Saviour,  
Who art the pilgrim's constant guide,  
Direct thy servants ever :  
O may they an example be  
Unto thy congregation,  
And in thy temple faithfully  
Perform their ministration.

6. Thy statutes to thy church declare,  
Thy truth be our confession.  
Take of each member special care,  
Bless pilgrims in their station.  
In danger constantly defend,  
And aid thy chosen people.  
Of all contention make an end.  
Support the weak and feeble.

7. O thou the church's Head and Lord,  
Who as a shepherd leadest



Thy flock, and richly with thy word  
 And sacrament them feedest !  
 What shall we say ? we can't express  
 In words our heart's sensation ;  
 None thee sufficiently can praise,  
 Thou God of our salvation.

8. Our Father who in heaven art,  
 For th' sake of Jesu's passion,  
 Thy grace unto us all impart,  
 And bring into completion  
 The hidden counsel of thy love,  
 Its depth still more unravel.  
 May we without exception prove  
 The fruit of thy Son's travail.

9. O Spirit in the Godhead's throne,  
 Accept our adoration,  
 Thou ever didst attend the Son,  
 And aid his ministration ;  
 Thou teachest us the way to bliss,  
 Keep under thy protection  
 That church of which he ruler is,  
 We'll follow thy direction.

## L E N T.



CHRIST, thy holy wounds and passion,  
 Bloody sweat, cross, death and tomb,  
 Be my daily meditation  
 Here, as long I live from home :



When thou seest a sinful thought  
Rise within, to make me nought ;  
Shew me that my own pollution  
Caus'd thy bloody execution.

2. Should my nature's inclination  
Hanker after lustful sin,  
Let the thoughts of thine oblation  
Quench that spreading hell within.  
Nay, will satan force his way  
To my heart, Lord ! grant I may  
With thy cross, and crown of briar  
Chase from hence that grand destroyer.

3. Will the world with her temptation  
Draw me to her cursed road,  
Let this be my contemplation,  
That thou'lt born my sinful load.  
Should the sweat and precious blood  
Of my dear expiring God  
Not produce a deep compassion  
To a thorough resignation ?

4. Lord, in any sore oppression,  
Let thy wounds be my relief.  
When I seek thine intercession,  
Add new strength to my belief.  
'Tis thy bloody hands and feet,  
Where my greatest comforts meet.  
This imprinted demonstration  
Of thy love be my salvation.

5. All my hope and consolation  
Christ is in thy bitter death.



In the hour of expiration,  
 Lord, receive my dying breath.  
 By thine agony and sweat,  
 Grant me, Lord, a safe retreat.  
 By thy glorious resurrection,  
 Raise me to thy blest perfection.

6. Christ, thy holy wounds and passion,  
 Bloody sweat, cross, death, and tomb,  
 Be my daily meditation,  
 Whilst I'm living from my home.  
 'Specially when I go hence,  
 Let this be my confidence,  
 That thy deep humiliation  
 Was to purchase my salvation.

---

23.

32.

**O** Lamb of God, our Saviour !  
 Kill'd on the tree of sorrow !  
 Thy meek and low behaviour  
 Paid what thou didst not borrow.  
 Thou bor'st our sin and malice,  
 Took'st up the wrathful chalice.  
 Have mercy upon us, O *Jesu ! Jesu !*

2. O Lamb of God, our Saviour, &c.  
 Have mercy upon us, &c.

3. O Lamb of God, our Saviour, &c.  
 O grant us thy peace, O *Jesu ! Jesu !*

---

24.

33.

**O** Boundless grief,  
 Beyond relief !  
 Where are my passions hurried ?



God the Father's darling Son  
For my sins is buried.

2. O greatest dread!  
God-Man is dead.

See where he is expired,  
And for sinners doom'd to death,  
Endless life acquired.

3. O make a pause,  
And search the cause  
Of this unheard-of murder !  
Sinner ! thine apostasy  
Cou'd advance no further,

4. The Lamb of God  
Has shed his blood  
For my, and thy salvation,  
Thus to rescue sinful men  
From deserv'd damnation.

5. O glorious Head !  
Wast thou e'er made  
Thus to be torn and wounded ?  
At whose sight the guilty world  
Ought to be confounded.

6. O lovely face !  
Thou source of grace,  
And author of all beauty !  
Who can see thee, and not melt  
Into tears of duty ?

7. How blest he is,  
Who weigheth this  
With Christian application,  
That the Lord of life and light  
Dies for our salvation.



8. O *Jesu* ! blest,  
 My hope and rest,  
 Grant me this heavenly favour,  
 That thy blood, cross, death and tomb  
 Prove my dying Saviour.

---

25.

34.

A Lamb goes forth, and bears the guilt  
 Of Adam's Generations:

With patience yields his blood he spilt,  
 For all mankind's transgressions ;

Appears in our infirmity,  
 Hangs panting on the cursed tree,  
 Depriv'd of consolation.

Bears all the scorn hell could invent,  
 Submits to death, most innocent,  
 With willing resignation.

2. This lamb is Christ, the greatest friend,  
 And Saviour of our spirits,

Whom God the Father chose to send,  
 To save us by his merits.

My Son ! says he, go down and bail  
 The children which are doom'd to hell  
 Without thine intercession :

The sentence is without reprieve,  
 Thou canst and shalt be their relief,  
 By thy own blood's oblation.

3. Yea, Father, said th' odedient Son,  
 Command and I will suffer,  
 My will at thy decree shall run,  
 To execute thine offer.



O love what pow'r dost thou comprise !  
Thou canst, what man could ne'er devise,  
Force God the Lord of wonder  
To part with his beloved Son,  
To suffer for a world undone,  
Whose awe splits rocks asunder.

4. Thou nail'st him to the cross with shame  
O'erload'st his soul with sorrow ;  
Dost sacrifice him like a lamb,  
And melt'st his heart and marrow.  
The heart in groans sighs out its pow'r,  
The veins pour out the purple gore,  
To the last drops descension.  
O sweetest Lamb, my humble clay  
Shall love and sing its life away,  
In praise of thy redemption.

5. All my life long I'll cling to thee  
With all my mind and senses.  
Thee I'll embrace, as thou dost me  
Without the least suspences.  
Thou art my soul's best life and light,  
Nay, when my heart is breaking quite,  
Thine shall be my receiver.  
I will subscribe myself to thee  
As thy peculiar property,  
To be thy own forever.

6. By night and day my heart shall sing,  
Of thy transporting sweetness.  
My body, soul and mind shall bring  
An offering to thy meekness.



My spring of life shall overflow  
 With grateful purrings from below,  
 'T increase thy name's sweet Savour;  
 And what thy love vouchsafes to me,  
 Shall in my mind and memory  
 Be deep imprest forever.

7. Enlarge thyself, O heart of mine,  
 Thou shalt store up a treasure  
 Exceeding th' equinoctial line,  
 Nay heav'n and earth in measure.  
 Away with all th' Arabian gold,  
 And all that is of precious mould,  
 I've found what is far better;  
 The holy treasure which I mean,  
 Is Christ! thy blood which ran so clean  
 From thy own wounds: what's greater?

8. This blood I shall improve from hence,  
 In all my time and station:  
 In fight it shall be my defence,  
 In tears my exultation:  
 In joy my well-tun'd instrument,  
 And when my relish quite is spent,  
 This manna shall support me.  
 In drought this spring shall be my taste,  
 Its converse, when alone, shall last  
 At home, or on a journey.

9. What harm can I from death sustain,  
 Thy blood's my life unfading;  
 In melting heat and scorching pain,  
 It will afford sweet shading.  
 When gloomy thoughts surround my breast,  
 This blood of thine gives ease and rest,



On which I lean and conquer.  
 Let swelling surges raise th' alarm,  
 And toss my ship about in storm,  
 Then thou art still mine anchor.

10. At last when I with joy shall see  
 Thy glorious kingdom clearing,  
 This blood shall then my purple be,  
 Which I desire t' appear in.  
 My head shall wear it as a crown,  
 In which I'll come before the throne,  
 Of thine eternal Father :  
 And stand on thine exalted side  
 As thy best dress'd and chosen bride,  
 To live and reign together.

---

26.

35.

**R**OUSE thyself, my soul, and dwell  
 On the love of thy Redeemer,  
 Who has rescued thee from hell,  
 And the chains of the blasphemer.  
 Think on his profound oblation,  
 And rejoice in thy salvation.

2. Lo ! th' eternal Son of God  
 Feels for thee what tho shouldst suffer,  
 His whole body swims in blood,  
 Bears the scorn of every scoffer.  
 He for thee was brus'd and wounded,  
 Greater love was no where grounded.

3. Thou deserv'dst the hottest place  
 'Midst the lowest hell of devils,  
 Ne'er to see the God of grace,  
 For thy many wilful revels :



But the Captain of salvation  
Pluck'd thee from deserv'd damnation.

4. By his suff'rings he has quell'd  
God's eternal wrath and vengeance ;  
All the law he has fulfill'd,  
Cancell'd its most dreadful sentence.  
Conquer'd death, sin, hell and devil,  
And secur'd thy life from evil.

5. Now my soul ! what hadst thou best  
To return thy God and Saviour ?  
His vast suff'rings are no jest,  
His great love no shame-behaviour.  
Think on thy deep obligation,  
T'wards the authour of salvation.

6. Never can the best of deeds  
Make the least return in nature.  
His great merit far exceeds  
All th' efforts of every creature.  
Shameful are my love's pretences,  
And more heinous mine offences.

7. what's committed shall from hence  
Never be from me repeated;  
Now I solemnly commence  
T' have my life new consecrated.  
Christ, thy love shall be the measure  
Of my honour, gain and pleasure.

8. Sins, ye fatan's brood, get hence,  
You sha'n't live within my borders.  
You'd deprive me of my sense,  
And my Saviour's saving orders :  
Without whom there's no solation,  
No remission, no salvation.



9. Thou my Saviour shalt alone,  
Be my Sovereign Lord and Leader.  
I subscribe myself thy own.  
Thou shalt be my food and feeder.  
All my life shall speak thy praises,  
Till I learn angelick phrases.
10. Thee, my Lord ! Ill have in view,  
In my thoughts, my words, and actions.  
Every mercy shall renew  
All my vows without distractions.  
What thou lov'st, I will be loving,  
What thou hat'st, I'll be removing.
11. What thou wilt, shall be my will,  
My life's mirror thine example.  
When thou scourgest, I'll be still,  
Do but make my heart thy temple :  
Where the earnest of thy spirit,  
Seals the blessing of thy merit.
12. Jesu ! now I firmly stand  
To this solemn resolution,  
Strait to follow thy command,  
'Gainst the tempting world's intrusion.  
Thy sure presence shall solace me,  
I will never cease t' embrace thee.
13. Dost thou, Lord, vouchsafe us here  
Such foretastes of heav'nly pleasure,  
When by faith we dare draw near  
Jesu ! to thy living treasure ;  
Do we taste so much in weakness,  
What will shew thy future greatness ?
14. What extatick scenes of life,  
What triumphing joy of glory ?



What transportings after strife,  
 When that's past, what's transitory ?  
 Lord ! I shall for ever praise thee,  
 When immortal thou shalt raise me.

15. Every moment I rejoice  
 At this promis'd expectation,  
 Praising thee with heart and voice  
 Jesu ! for thy free donation.  
 Lord ! increase my faith's dependance,  
 On thy grace and its attendants.

---

27.

10.

**T**HY soul, my Jesu ! hallow mine,  
 Thy spirit with my own combine,  
 Thy sacred body slain for me,  
 From sin set soul and body free.

2. The water spouting from thy side,  
 The soldier's spear had open'd wide,  
 Shall be my bath, and all thy blood  
 Shall cleanse and bring me near to God.

3. Thy blood-sweat trickling from thy face,  
 Prevent my coming in disgrace :  
 Thy holy passion death and tomb  
 Secure me from the wrath to come.

4. Lord Jesu ! grant thou my request,  
 And hide me safe within thy breast,  
 Make me within thy wounds to dwell  
 Secure from all the fiends of hell.

5. Call me in my last agony,  
 And take me, O my God ! to thee ;



That I with all thy saints above  
May never cease to praise thy love.

---

28.

36.

**D**EAR Jesus! wherein wast thou to be blamed,  
That a death's sentence 'gainst thee was pro-  
claimed?

What is thy crime? of what art thou accused,  
Whilst thus abused?

2. I see thee scourg'd, plung'd in a sea of sorrows,  
Beat in the face, thy back plough'd with deep fur-  
rows,

Thy temples crown'd with thorns, in mock'ry hai-  
led,

To the cross nailed.

3. Why was thy soul with hellish pain surrounded?  
Alas, my sins have thee, my Saviour, wounded!  
I should have waded through this sea of anguish,  
Which made thee languish.

4. There is no good at all in my whole nature  
Sin has diffus'd its shame through ev'ry feature;  
I had deserv'd eternal consternation,  
And condemnation.

5. How highly wonderful is this proceeding!  
The Shepherd for his wandring sheep is bleeding;  
The Master pays for servants' misbehaviour,  
That loving Saviour.

6. O boundless love! O love beyond expression,  
Constraining thee to chuse such bitter passion!  
Whilst I liv'd in the world's and sins enjoyment,  
Thou chusest torment.



7. O greatest King ! whose power is unbounded,  
How can thy mercy be aright expounded ?  
The depth's too great ; the God of love is crying,  
For sinners dying.

8. My mind to trace its limits is too shallow,  
Thy dying love all other love doth swallow ;  
For such compassion, and for love so tender,  
What shall I render !

9. One thing I'll gladly do to give thee pleasure,  
No more to sin I'll yield in any measure :  
Lest it again seduce my mind and senses  
To old offences.

10. But as my strength is far too weak and feeble  
To crucify my flesh, and innate evil :  
Lord, let thy Spirit graciously direct me,  
From sin protect me.

11. Unto thy praise my all I'll gladly venture.  
Upon thy shame and cross I'll freely enter.  
Nor pain, nor death, shall change my resolution,  
Nor persecution.

12. I trust thou'lt not despise my poor endeavour  
To praise and love and serve thee, dearest Saviour :  
Take soul and body, Lord, as an oblation  
For all thy passion.

13. When thou confer'st on me a crown of glory,  
And all is swallow'd up that's transitory ;  
Then shall my voice be suited to the matter,  
And praise thee better.



29.

25.

O Head so full of bruises,  
 So full of pain and scorn,  
 Midst other sore abuses  
 Mock'd with a crown of thorn !  
 O head ere now surrounded  
 With brightest majesty,  
 In death now bow'd and wounded !  
 Saluted be by me.

2. Thou countenance transcendent,  
 Thou life-creating Sun  
 To worlds on thee dependent ;  
 Now bruise'd and spit upon !  
 How art thou grown so fallow ?  
 How are those gracious eyes,  
 Whose radiance knew no fellow,  
 Clouded in cruel wise ?

3. Thy cheeks, through heavy dolor,  
 Are marred, fall'n, and wan :  
 Thy lips depriv'd of color,  
 Spoke heav'nly truth to man :  
 Thy body, ah ! how wasted !  
 Death's horror did reduce  
 Thy strength, and quite exhausted  
 Each drop of vital juice.

4. O Lord, what thee tormented,  
 Was my sins' heavy load !  
 I had the debt augmented,  
 Which thou didst pay in blood.  
 Here am I blushing sinner,  
 On whom wrath ought to light :



O thou my health's beginner!

Let thy grace cheer my sight.

5. Own me, Lord, my Preserver,

My shepherd, me receive;

I know thy love's strong fervor

By all thy pain and grief.

Thou richly hast supplied

My soul with heav'nly food,

For which I've often sighed,

Thy holy flesh and blood.

6. I'll here with thee continue,

(Though poor, despise me not)

I'm one of thy retinue:

As were I on the spot,

When earning my election,

Thy heart-strings broak in death,

With shame and lov's affection

I'll watch thy latest breath.

7. O what a consolation

Doth in my heart take place,

When I thy toil and passion

Can in some measure trace;

Ah! should I, whilst thus eyeing

My dear redeemer's cross,

Lose all, and then be dying,

Great gain would be that loss.

8. I give thee thanks unfeigned,

O Jesus, friend in need!

For what thy soul sustained

When thou for me didst bleed.

Grant me to lean unshaken

Upon thy faithfulness,



Until from hence I'm taken  
To see thee face to face.

9. Lord, at my dissolution

Do not from me depart.

Support, at the conclusion

Of life, my fainting heart ;

And when I pine and languish,

Seiz'd with death's agony,

O by thy paine and anguish,

Set me at liberty.

10. Lord, grant me thy protection,

Remind me of thy death

And glorious resurrection,

When I resign my breath.

Ah then, though I be dying,

'Midst sickness, grief and pain,

I shall (on thee relying)

Eternal life obtain.

30.

8.

**B**EHOLD the Saviour of mankind  
Nail'd to the shameful tree ;

How vast the love that him inclin'd

To bleed and die for thee !

2. Hark how he groans ! while nature shakes,

And earth's strong pillars bend !

The temple's veil in sunder breaks,

The solid marbles rend.

3. 'Tis done ! the precious ransom's paid,

" 'Tis finish'd !" Jesus cries ;

Behold he bows his sacred head,

He bows his head and dies.



4. But soon o'er death he'll reign again  
 In majesty divine,  
 O Lamb of God, was ever pain,  
 Was ever love like thine !
- 

31.

30.

- O World, see thy Creator  
 Extended, like a traitor,  
 Upon the cross's tree !  
 Behold him, whilst expiring,  
 And for mankind acquiring  
 Thereby life, grace and liberty.
2. Draw near : thou wilt discover,  
 How blood and sweat all over  
 His sacred body dyes ;  
 Out of his heart most noble,  
 For inexhausted trouble,  
 Sighs are successive foll'wing sighs.
3. Who hath thee thus abused,  
 Dear Lord, and so much bruised  
 Thy most majestic face ?  
 Thou art no sin's transactor,  
 Thou art no malefactor,  
 Like others of the human race.
4. I, I, and my transgressions,  
 Which by my own confessions,  
 Exceed the sea shore sands ;  
 These, these have been the reason  
 Of thy whole bitter season,  
 Of all thy bruises, stripes and bands.
5. I ought to have been pained,  
 And fast for ever chained



Both hand and foot in hell;  
 The bonds and scourges tearing,  
 Which thou, my God, wast bearing,  
 My soul, my soul deserv'd to feel.

6. I'll be 'mongst the beholders,  
 And see thee on thy shoulders  
 Bear my prodigious load.  
 Thou tak'st the curse-infliction,  
 Giv'st for it benediction ;  
 Thy death procures my peace with God.

7. As surety thou presentest  
 Thyself, to die, consentest  
 For me in debt all o'er;  
 A crown of thorns thou wearest,  
 All scorn and pain thou bearest,  
 With patience never known before.

8. Into death's jaws thou leaping,  
 Provid'st for my escaping,  
 That I its sting mayn't prove.  
 My curse and condemnation  
 Thou bear'st for my salvation :  
 O most unheard-of flame of love !

9. The highest obligations  
 Bind me through all life's stations,  
 T' express my thanks to thee.  
 Weak as I am and feeble,  
 As far as I am able,  
 I'll yield thee service willingly.

10. Whilst here on earth I'm living,  
 I have nought worth the giving.  
 To thee, for all thy pain ;



Yet shall thy passion ever,  
Till soul and body sever,  
Deep in my heart engrav'd remain.

11. Its fresh representation  
Shall raise my admiration,  
Where'er I turn or move.  
I'll take it for a mirror  
Of innocence, for terror  
To guilt, but seal of truth and love.

12. How greatly man incenses  
The Lord by his offences !  
God's holiness how stern ;  
How rig'rous he chastises,  
When he with wrath baptizes ;  
This will I by thy sufferings learn.

13. From thence I'll be taught truly,  
How to be pure and holy,  
Resign'd, compos'd and still ;  
How patiently to suffer,  
When any to me offer  
Rude acts of malice and ill-will.

14. I'll be my flesh denying,  
And gladly crucifying,  
With Christ, each sinful lust.  
What in thy sight is odious  
I'll leave, however commodious,  
By help and strength which thou bestow'st.

15. Thy sighs and groans unnumber'd,  
And from thy heart encumber'd,  
The countless tears forth press ;  
These shall, at my dismissal,



To final rest's fruition

Convey me to thy arms and breast.

---

32.

10.

**T**HERE hangs the Saviour of mankind,  
His visage marr'd, his head reclin'd.  
His bleeding hands, his bleeding feet,  
Declare his love divinely great.

2. His flesh is torn with whips and nails ;  
His strength decays, his spirit fails ;  
His side is pierc'd, his heart is broke ;  
Our sins upon himself he took.

3. The thieves expiring on each side,  
Proclaim the crimes for which they dy'd ;  
But what, dear Saviour, hast thou done ?  
Thou dy'dst for sin, but not thine own.

4. Jesus, and didst thou bleed for me ?  
O great, O boundless mystery !  
I bow my head in deep amaze,  
And silently adore thy grace.

---

33.

8.

**B**EHOLD the loving Son of God  
Stretch'd out upon the tree ;  
Behold him shed his precious blood,  
And die for you and me.

2. Why is his body rack'd with pains,  
And wrung with keenest smart.  
Why flows the blood out of his veins,  
Why torn with grief his heart ?



3. All righteousness did he forsake,  
 No sin did ev'r he know;  
 He never thought nor acted ill;  
 Why was he wounded so?

4. Alas! I know the reason why:  
 Our num'rous sins he bore;  
 This caus'd his bitter agony,  
 This wounded him so sore.

5. But hence our confidence begins;  
 For we may boldly say,  
 That thus, by bearing all our sins,  
 He took them all away.

6. Our God is fully reconcil'd,  
 His justice satisfy'd;  
 Each sinner now may be his child,  
 Since Jesus bled and dy'd.

7. Come then, each needy sinner, come;  
 If you'll accept, he'll give;  
 But suffer him to lead you home,  
 Whoever will, may live.

34.

8.

SEE, world, upon the shameful tree  
 Thy Maker sinks in death,  
 Cover'd with stripes and wounds for thee  
 Thy Saviour yields his breath.

2. Behold his body stain'd with blood,  
 Out of his tender heart,  
 Deep sighs and groans he sends to God:  
 In his excessive smart.



3. Thou Prince of glory knew'st no sin ;  
What caus'd thee then thy pain !  
Thou harmless, undefil'd and clean,  
What caus'd thee to be slain ?
4. My sins, as num'rous as the sands  
Upon the ocean shore,  
Have been the cruel, murd'rous hands  
That wounded thee so sore.
5. Thy anguish, thy tormenting pain,  
And ev'ry dreadful woe,  
Thou didst so willingly sustain,  
My soul should undergo.
6. Thou on thy shoulders took'st the whole,  
To ease my buthen'd heart :  
Thou bor'st the curse, to bless my soul,  
And heal'st me by thy smart.
7. Thy wondrous love to evidence  
Thou wouldst my surety be :  
Thyself would'st pay my debt immense  
Thereby to set me free.
8. Thou art destruction to the grave,  
Death's enemy severe ;  
That each who was before its slave,  
Might now be sav'd from fear.
9. My debt to thee, thou God of love,  
Weak words can ne'er express ;  
I cannot here, if there above,  
Show proper thankfulness.
10. Grant me the grace while I am here,  
(Since I can nothing give)  
Thy sufferings in my heart to bear,  
And by thy death to live.



35.

37.

CHRIST, who saves us by his cross,  
 Who in nought offended,  
 He was in the night for us,  
 Betray'd, apprehended,  
 Led before a wicked race,  
 And falsely accused,  
 Laugh'd at, mock'd, spit in the face,  
 Shamefully abused.

2. In the morn, at the sixth hour,  
 They led him with fury,  
 As a foe of civil pow'r,  
 'Fore a heathen jury,  
 Who him try'd, but found him free  
 Of th' imputed treason ;  
 Herod mock'd him, yet ev'n he  
 Found for death no reason.

3. At nine was the Son of God  
 By the scourges furrow'd,  
 And the thorny crown drew blood  
 From his sacred forehead.  
 With a purple garment mock'd,  
 On all sides assailed,  
 He must bear the cross to which  
 He was to be nailed.

4. He at noon was on the cross,  
 Rear'd for our transgression,  
 Where he pra'yd and bled for us,  
 To procure salvation.  
 The spectators shook their heads,  
 Had him in derision,



Till the sun his beams withdrew  
From so sad a vision.

5. At three Jesus cry'd, " My God,  
" Why am I forsaken ? "

Having vinegar and gall,  
Which was offer'd, taken,  
He then yielded up the ghost !  
Pause, my soul, and wonder ; —  
Then the temple's vail was rent,  
Rocks were cleft asunder.

6. At th' approaching even-tide  
Crim'nals' bones were broken ;  
But a spear pierc'd Jesu's side,  
For a lasting token ;  
From thence stream'd a double flood  
Of a cleansing nature :  
Both the water and the blood  
Wash the guilty creature.

7. Joseph, having leave obtain'd,  
And got spices ready,  
From the cross (by love constrain'd)  
Took our Saviour's body ,  
Had it, with all decent grace,  
To his own tomb carry'd ;  
Where the keepers for three days  
To secure it tarry'd.

8. Grant, O Christ, thou Son of God,  
Through thy bitter passion,  
That we, as thy smart's reward,  
In thy great salvation  
May rejoice and weigh the cause  
Of thy death and suff'ring.



Yea for this, though poor we are,  
Bring thee our thank off'ring.

---

36.

8.

**A** LAS! and did my Saviour bleed,  
And did my Sov'reign die?  
Would he devote his sacred head  
For such a worm as I?

2. Was it for crimes that I had done,  
He groan'd upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!

3. Well might the sun in darkness hide  
And shut his glories in,  
When God th' almighty Maker dy'd  
An off'ring for my sin.

4. Thus might I hide my blushing face,  
While Jesu's cross appears,  
Dissolve my heart in thankfulness,  
And melt my eyes in tears.

5. But drops of grief can ne'er repay  
The debt of love I owe.  
O Lord, to thee I humbly pray,  
Teach me thy love to know.

---

37.

38.

**O** Lord, when condemnation  
And guilt afflict my soul,  
Then let thy bitter passion  
The rising storm control.



Remind me, that thy sacred blood  
Hath cancell'd my transgressions  
By paying what I ow'd.

2. O wonder far exceeding  
All human thought and sense !  
Heav'n's Sov'reign was seen bleeding  
To wipe off our offence.  
The source of life gave up his breath  
For me, whose vile rebellion  
Deserv'd an endless death.

3. Though sins exceed a mountain,  
Or sands on ocean shore,  
The everlasting fountain  
Of Jesu's blood has pow'r,  
To drown and wash them quite away,  
And save me from the terror  
That held me in dismay.

4. My heart, while here 'tis moving,  
Shall beat with fervent praise  
To thee, who art so loving  
Towards lost human race.  
Thy dying words and agony  
Shall be my meditation,  
Till I am call'd to thee.

5. Lord, let thy bitter passion  
Dwell always in my mind,  
To raise an indignation  
'Gainst sin of ev'ry kind :  
That henceforth I may ne'er forget  
The greatness of that ransom,  
Which paid an endless debt.



6. All pains and tribulations,  
 Contempt and worldly spite,  
 Help me to bear with patience;  
 And always fix my sight  
 On that unerring rule of faith,  
 Thy blessed step to follow,  
 Until my latest breath.

7. O may my life and labor  
 Express what thou hast done,  
 By love towards my neighbour,  
 By serving ev'ry one  
 Without self-int'rest or disguise;  
 And may thy Pure example  
 Be my best exercise!

8. When I give up my spirit  
 To thee my Judge and God,  
 O then apply the merit  
 Of thy atoning blood;  
 And let my hope its pow'r display,  
 And rest upon thy promise  
 To save me in that day.

38.

6.

**J**ESUS, Source of my salvation,  
 Conqu'ror both of death and hell!  
 Thou who didst, as my oblation,  
 Feel the pain which I should feel.  
 By the greatness of thy torment  
 Thou hast purchas'd my preferment.  
 Thousand, thousand thanks to thee,  
 Dearest Lord, for ever be,



2. O how basely wast thou used,  
 Buffeted and spit upon !  
 Scourg'd and torn, and sorely bruised,  
 Thou the heav'nly Father's Son.  
 Me, poor sinner, to deliver  
 From the devil's pow'r forever !  
 Thousand, &c.
3. Thou with more than lamblike meekness,  
 Suffer'dst death upon the cross ;  
 O that my rebellious sickness  
 Had not been the fatal cause !  
 Thou becam'st a curse, dear Saviour,  
 To restore me to God's favor.  
 Thousand, &c.
4. Lord, thy deep humiliation  
 Pray'd for my presumptuous pride ;  
 I need fear no condemnation,  
 Since for sinners thou hast dy'd.  
 All thy grief and shameful bondage  
 Doth redound to my advantage.  
 Thousand, &c.
5. Lord, I'll praise thee now and ever  
 For thy bitter pain and smart,  
 For thy agonizing shiver,  
 For thy wounds and pierced heart ;  
 For thy stooping under sentence  
 Of eternal wrath and vengeance.  
 For thy death and love divine,  
 Lord, I'll be for ever thine.

39.

24.

**T**HOUSAND times by me be greeted,  
 Jesus who hast loved me,



And thyself to death submitted  
For my treasons against thee.  
Ah ! how happy do I feel,  
When 'fore thee I humbly kneel  
At the cross where thou expiredst,  
And true life for me acquiredst.

2. Jesus, thee I view in spirit,  
Cover'd o'er with blood and wounds ;  
Now salvation, through thy merit,  
For my sin-sick soul abounds.  
O who can, thou Prince of peace,  
Who didst thirst for our release,  
Fully fathom all that's treasur'd  
In thy love's design unmeasur'd !

3. Heal me, O my soul's Physician,  
Wherefoe'er I'm sick or sad ;  
All the woes of my condition  
By the balm be now allay'd.  
Heal the hurts which Adam wrought,  
Or which on myself I've brought ;  
If thy blood me only cover,  
My distress will soon be over.

4. On my heart thy wounds for ever  
Be inscrib'd indelibly,  
That I ne'er forget dear saviour,  
What thou hast endur'd for me :  
Thou 'rt indeed my highest good,  
End of all solicitude ;  
Let me, at thy feet abased,  
Be to taste thy friendship raised.

5 With the deepest adoration  
I before thy feet will lie ;



And with humble supplication,

Unto thee for succor cry.

My petition kindly hear ;

Say, in answer to my pray'r,

I have chang'd thy grief and sadness

Into comfort, joy and gladness.

40.

3.

LET me dwell on Golgotha,

Weep and love my life away,

While I see him on the tree

Weep and bleed and die for me !

2. That dear blood for sinners spilt

Shows my sin in all its guilt.

Ah, my soul, he bore thy load ;

Thou hast slain the Lamb of God.

3. Hark ! his dying words : " Forgive ;

" Father, let the sinner live ;

" Sinner, wipe thy tears away ;

" I thy ransom freely pay."

4. While I hear this grace reveal'd,

And obtain a pardon seal'd,

All my soft affections move,

Waken'd by the force of love.

5. Farewel, world, thy gold is dross ;

Now I see the bloody cross.

Jesus dy'd to set me free

From the law, and sin, and thee !

6. He has dearly bought my soul ;

Lord, accept and claim the whole,

To thy will I all resign,

Now no more my own, but thine.



41.

31.

O The love wherewith I'm loved,  
 O the undeserved grace ;  
 Thou, O Love by mercy moved,  
 Tak'st upon thee my distress !  
 As a lamb led to the slaughter,  
 Thou goest to the cross's tree,  
 Seal'st thy love with blood and water,  
 Bear'st the world's iniquity.

2. Love so strikingly displayed  
 In the tears and bloody sweat ;  
 Love by sinful men betrayed,  
 Dragg'd before the judgment-seat ;  
 Love, who for my soul's salvation  
 Willingly didst shed thy blood,  
 Through thy death and bitter passion  
 I am reconciled to God.

3. Love who as my bleeding Saviour  
 Didst my heart in righteousness  
 Unto thee betroth for ever,  
 Ah, I thank thee for thy grace.  
 Love who thus himself engaged ;  
 Let my misery and my smart  
 Now entirely be assuaged  
 In thy wounded bleeding heart.

4. Love ! who hast for me endured,  
 Death upon th' accursed tree,  
 And eternal bliss procured,  
 Fill my soul with love to thee.  
 Lord how hast thou captivated  
 My else cold and wretched heart !  
 Let me till to heaven translated  
 Never more from thee depart.



42.

7.

HAPPY meditation

On my Saviour's passion,  
On his death and grave ;  
None can e'er express it,  
What a feeling blessed  
At such times I have,  
When I Christ in spirit view  
In his suff'ring scenes ; revising  
My Lord agonizing.

2. All the pains and sorrows  
He endured for us ;

All the tears he shed,  
When he in the garden,  
Bearing our sin's burthen,  
In soul's anguish pray'd :  
Yea, each part of toil and smart  
In my soul excites a motion  
To intense devotion.

3. Lamb of God, thus dearest  
Thou to me appearest ;

O might I each breath  
Spend, whilst here I'm living,  
In praise and thanksgiving  
For thy wounds and death !  
This, this is my only plea ;  
On me, sinner poor and needy,  
Deign to look with pity.

4. Soul, from toil reposing,  
Languid eyes, just closing,

Side, pierc'd with a spear ;  
Limbs, to pain inured,  
Feet, for me through bored,



Hands, the nails did tear,  
 Head by right divinely bright,  
 Crown'd with pointed thorns and bruised,  
 Spit on and abused.

5. Breast, which heaves with sorrows;  
 Back, plough'd o'er with furrows,  
 From the scourges sore;  
 Arms, in pain extended,  
 Shoulders raw and wounded,  
 Hair distain'd with gore;  
 Sacred lips, in death how pale!  
 Lamb of God! thy bitter passion  
 Prompts my adoration.

---

43.

8.

**T**HERE is a fountain fill'd with blood,  
 Drawn from Emanuel's veins;  
 And sinners plung'd beneath that flood  
 Lose all their guilty stains.

2. The dying thief rejoic'd to see  
 That fountain in his day;  
 And there have I, as vile as he,  
 Wash'd all my sins away.

3. E'er since, by faith, I saw the stream,  
 Thy flowing wounds supply,  
 Redeeming love hath been my theme,  
 And shall be till I die.

4. Then in a nobler, sweeter song,  
 I'll sing thy pow'r to save;  
 When this poor lisping stamm'ring tongue,  
 Lies silent in the grave.



44.

33.

O deepest grief,—which the relief  
Of mankind hath procured !  
God the Father's only Child  
In a tomb was buried.

2. Ye sons of men,—this doleful plan  
Was laid up by transgression ;  
To retrieve your shameful fall,  
God dy'd in this fashion.

3. The Lamb of God—shed all his blood,  
Which flow'd upon the mountain ;  
'This for all iniquity  
Is an open fountain.

4. O Prince of peace, thou Source of grace,  
And Author of salvation !  
Thy unbouded love demands  
Humble adoration.

5. How blest he is—who weigheth this,  
That God became his saviour,  
To bestow both life and bliss  
Upon him for ever !

6. O Jesus blest'd !—my hearts true rest,  
Be thou my sole desire,  
Till I too can in my tomb  
From this world retire.

45.

40.

SLAUGHTER'D Lamb, :||:  
My Redeemer ! whilst I view  
Thee by faith, I'm lost in wonder ;  
Grateful tears my cheeks bedew :



Blessed Saviour, when I ponder  
On the cause of all thy grief and smart,  
Melts my heart. :||:

2. Sacred head, :||:

Where the thorny crown was plac'd,  
I behold thee torn and wounded,  
And with ruddy thorn-marks grac'd ;  
Jesus Christ, thy love unbounded  
I, with humble shame, from thy marr'd face  
Wish to trace. :||:

3. Broken eyes, :||:

With a heart-affecting force  
Did ye kindly look on Peter,  
When denying, with a curse,  
Thee, dear Lord ! I've done no better ;  
But thy dying look, thy wounds and smart,  
Pierc'd my heart. :||:

4. Pallid cheeks, :||:

Worn with pain and pungent grief,  
'To rejoice thy mourning creatures.  
I confess my unbelief,  
When discerning in those features  
The dire pangs my Saviour's soul did feel  
Mine to heal. :||:

5. Mouth turn'd pale, :||:

Heav'nly wisdom flow'd from thee.  
Livid lips, how were ye quiv'ring,  
When he surety stood for me,  
And my punishment was hov'ring  
Over my Redeemer's guiltless head,  
In my stead. :||:



6. Lord, thy hands, :||:  
Which both blest'd and healed the poor,  
I see pierc'd and sorely smitten,  
My salvation to procure :  
There my worthless name is written.  
Thousand thanks to thee that I'm now stil'd  
Thy dear child. :||:

7. Bleeding arms, :||:  
Ye were stretched on the tree,  
Dislocated, sorely bruised,  
To obtain my liberty,  
Though my sins the Lord abused.  
Ah, sustain me in my dying hour,  
Through your pow'r. :||:

8. Wounded back, :||:  
Bruised shoulders, weary breast,  
Plough'd with long and gaping furrows;  
My sin's burthen thee oppress'd.  
Thou sav'dst me from endless sorrows ;  
And the load which did my conscience gall,  
Through the fall. :||:

9. I adore, :||:  
Grateful at those pierced feet,  
Which for me were often weary :  
There was Mary's blest'd retreat ;  
There I also wish to tarry,  
And to thank and love thee all my days  
For such grace. :||:

10. Open'd heart ; :||:  
I behold my matchless love ;  
In that cleft my soul would ever  
Hide from danger, like a dove ;



Thou, my Lord, my God, and Saviour,  
 Art my Rock, my All ; I thee adore  
 Evermore. :||:

11. Lamb of God, :||:  
 Wounded, cold, and stiff in death,  
 Mortify my sinful nature  
 Till I yield my dying breath.  
 Ah, protect thy feeble creature,  
 Till I shall in heav'n for ever be,  
 Lord, with thee. :||:

## E A S T E R.



46.                      27.

**T**O day the Lord in triumph reigns,  
 Breaks death and hell's infernal chains,  
 Retakes his life, and majesty :  
 Praise him to all eternity. Hallelujah.

2. When he descended into hell,  
 Satan and all his legions fell.  
 Behold the great accuser cast !  
 The hour of darkness now is past. Hal.

3. Now let the infernal Lyons roar,  
 They cannot hurt us as before ;  
 Lost is the pow'r of all those fiends,  
 We are God's children, heirs and friends. Hal

4. O sweet Redeemer, Jesus Christ !  
 Our Sacrifice, and Great High-Priest,  
 Lead us by thine almighty grace,  
 To end with joy our Christian Race. Hal.



1. Infinite lover gracious Lord !  
 Thy wondrous name shall be ador'd.  
 To thee be endless honors giv'n  
 By all on earth, and all in heav'n. Hal.

---

47.

13.

**R**AISE your devotion, mortal tongues,  
 To praise the King of Glory ;  
 Sweet be the accents of your songs  
 Of him who went before ye.  
 Bright angels, strike your loudest strings.  
 Let heav'n and all created things  
 Sound our Emanuel's praises.

2. Ye mourning souls look upward too,  
 For Christ is now preparing  
 At God's right hand a place for you :  
 'Shake off what seems despairing.  
 Thence our great Lord and King shall come  
 To fetch our longing spirits home,  
 And crown your love and labour.

3. Since he o'er heaven bears sov'reign sway,  
 By all its pow'rs attended ;  
 And has more graces to display  
 Than can be comprehended ;  
 Fear not but he his graces pours  
 On such meek trembling hearts as yours,  
 The objects of his favor.

4. Extend O Lord thy sov'reign grace,  
 Thy light to every nation.  
 Let earth and seas avow and praise  
 Thy love, thy pow'r, thy passion ;



'Till we join with thy saints above  
 In hymns to celebrate thy love,  
 And dwell with thee for ever.

---

48.

13.

CHRIST Jesus was to death abus'd

Because of our transgression ;  
 But now for us, by being rais'd,  
 Has gain'd life and salvation.

'Tis this should prompt us to rejoice,  
 To praise the Lord with heart and voice,  
 In singing hallelujah.

2. By none of all the human race  
 Could death and hell be foiled ;  
 Sin render'd all men weak and base,  
 All ruin'd were and spoiled.  
 Death having enter'd by the fall,  
 Bore sway and was entail'd on all,  
 All sinners are by nature.

3. But Jesus Christ, the son of God,  
 In love and great compassion,  
 To free us from sin's galling load,  
 Appear'd in human fashion :  
 He quite destroy'd sin's pow'r and claim,  
 And left death nothing but the name ;  
 Its sting can't hurt believers.

4. How great and wond'rous was the strife,  
 Life was by death assailed !  
 But Jesus Christ, the Prince of life,  
 O'er sin and death prevailed.  
 He triumph'd over them in death,



And we are conqu'rors too by faith  
In Christ our risen Saviour.

5. He is the blessed paschal Lamb,  
By God himself appointed :

The prophets all aloud proclaim  
That he is the Anointed.

If on our hearts his blood appear,  
We're freed from death's enslaving fear,  
Sabdu'd is that destroyer.

6. This is the day the Lord hath made  
To lively hopes to raise us :

Let heav'n rejoice, let earth be glad,  
And join to sing his praises.

For Christ, our everlasting light,  
Dispels the clouds of sin's dark night,  
And all the pow'rs of darkness.

7. The bread of life we eat in faith  
Is Jesus Christ our Saviour,

Who conquer'd satan, sin and death,  
And liveth now for ever.

Our souls desire no other food,  
But our Redeemer's flesh and blood,  
Which gives us life eternal.

49.

10.

**R**EJOICE, the Lord in triumph reigns,  
Breaks death and hell's infernal chains,  
Retakes his life and majesty ;  
Praise him to all eternity.

2. Behold the great accuser cast,  
The hour of darkness now is past ;



Satan to us no right can claim,  
If we believe in Jesu's name.

3. O dear Redeemer, Jesus Christ,  
Our Mediator and High-priest,  
Lead us by thy almighty grace,  
That we with joy may end our race.

4. Most merciful and gracious Lord,  
Thy wond'rous name shall be ador'd.  
To thee be endless praises giv'n,  
By all on earth and all in heav'n.

---

50.

3.

**G**LORY unto Jesus be,  
From the curse he set us free;  
All our guilt on him was laid,  
He the ransom fully paid.

2. All his glorious work is done;  
God's well pleased in his Son;  
For he rais'd him from the dead,  
And he reigns, the church's Head.

3. His redeem'd his praise show forth,  
Ever glorying in his worth;  
Angels sing around the throne,  
"Thou art worthy, thou alone!"

4. Ye who love him, cease to mourn,  
He will certainly return;  
All his saints with him shall reign;  
Come, Lord Jesus, come! Amen.



# A S C E N S I O N.

51.

10.

**T**O thee, our Lord, all praise be giv'n,  
 For thy ascending up to heav'n :  
 Support us while on earth we stay,  
 And kindly hear us when we pray.

2. Tho' seated on thy father's throne,  
 Thou'lt never cease thy flock to own ;  
 For we believe that thou art near,  
 When in thy presence we appear.

3. For us to heav'n thou didst ascend,  
 To plead our cause, and to attend  
 To all our wants, yea to prepare  
 A place for us, thy bliss to share.

4. At parting from thy little fold,  
 Thy second advent was foretold ;  
 Therefore we wait with eagerness,  
 Lord Jesus, to behold thy face.

5. Mean while we pray thee, gracious Lord,  
 Thy Spirit unto us afford,  
 That we, with all the ransom'd train,  
 May meet thee when thou com'st again.

6. Ah then we shall behold thy face  
 In everlasting joy and peace ;  
 Mean while we'll cleave to thee by faith,  
 And love thee till our latest breath.



52.

8.

**J**ESUS, our high-priest and our head,  
 Who bear'st our flesh and blood  
 And always interced'st for us  
 Before the throne of God ;

2. We know thou never canst forget  
 Thy poor weak members here ;  
 Yea, when we suffer in the least,  
 A part with us thou'lt bear.

3. Thou with great tenderness art touch'd  
 At what thy children feel ;  
 When by temptations we are press'd,  
 Thou know'st well what we ail.

4. Thou hast a tender sympathy  
 With ev'ry grief and pain :  
 For when thou wast a man on earth,  
 Thou didst the same sustain.

5. And though thou art exalted now,  
 Yet thou to us art near ;  
 Thou know'st our weaknesses and wants,  
 And list'nest to our pray'r.

6. What shall we say for this thy love,  
 But 'fore thee prostrate lie ;  
 And thank thee that thou wast a man,  
 To all eternity.

53.

8.

**W**ITH joy we meditate the grace  
 Of our High-priest above ;  
 His heart is fill'd with tenderness,  
 His bowels yearn with love.



2. In all our griefs he takes a share,  
He knows our feeble frame :  
He knows what sore temptations are,  
For he hath felt the same.
3. He in the days of feeble flesh,  
Pour'd out strong cries and tears ;  
And in his measure feels afresh  
What ev'ry member bears.
4. He'll never quench the smoking flax,  
But raise it to a flame ;  
The bruised reed he'll never break,  
Nor scorn the meanest name.
5. Then let our humble faith address  
His mercy and his pow'r.  
We shall obtain deliver'ing grace  
In the distressing hour.
6. He ever lives to intercede  
Before his father's face.  
Give him, my soul, thy cause to plead,  
Nor doubt the Father's grace.

---

 W H I T S U N D A Y .
 

---

54.

21.

**R**ETAKE thy own possession,  
Thou glorious guest of hearts ;  
Who after my creation  
Renew'dst my inward parts.



O blessed Holy Ghost,  
 Proceeding from the Father  
 And with the Son together,  
 Art God the Lord of Host.

2. Come, Lord, and make me relish  
 Thy gracious influence,  
 That grace, which all that's hellish  
 And sinful drives from hence.  
 Thy mind restore in me,  
 That I with soul and spirit  
 May pay to thy great merit,  
 The praise I owe to thee.

3. I was a whither'd scyon,  
 Thou hast transplanted me;  
 From death, that grimmest lion,  
 Thy grace has set me free.  
 By grafting me in Christ,  
 Whilst into his oblation,  
 Which purchas'd my salvation,  
 By thee I was baptiz'd.

4. Thou art that oil most holy,  
 Wherewith annointed is  
 My spirit, soul and body,  
 In Christ the Lord of bliss.  
 For his own property,  
 As king, and priest, and prophet,  
 Whom God by his beloved  
 Skreens from the sanctuary.

5. Thou art the guide, that teaches  
 The soul, whene'er she prays;  
 Thy pray'r soars up and reaches  
 The sacred throne of grace.



Thy pleadings never fail

To move divine compassion,  
Till th' humble soul's oblation  
Is heard and answer'd well.

6. Thou art a chearful spirit,

Which doth indulge no grief,

Thy comforts ne'er miscarried,

But brought sad souls relief.

How often hast thou given

In smiling condescension,

Beyond my comprehension,

Extatic tastes of heav'n.

7. Thou art th' eternal center

Of love and unity,

Where soul contentions enter,

In vain we look for thee.

Thou God of truth and peace!

O may thy truth delight us,

And thy sweet peace unite us,

And all our discords cease.

8. The earth and whole creation

Owens thy supporting hand,

What heart, what pow'r, what passion,

Shrinks not at thy command?

Thy sov'reign pow'r extend,

And let thy truth and graces,

Thy peace o'er christian places,

In plenteous show'rs descend.

9. Arise and stop the torrent

Of growing misery,

Restore the gospel-current

To spread with liberty.



Let flourish as before

The lands that feel sins lashes,  
The churches laid in ashes,  
By flames of bloody war.

10. Be thou our land's defender,  
Confirm its legal throne ;  
Make all its subjects render  
To ev'ry one his own.

Old age with wisdom bless,  
The youth with true devotion,  
Th' whole land with God-like notion,  
Of real happiness.

11. The minds of all the nation  
Endue with faith and love,  
And pour on every station  
Thy blessings from above.

Confound the sceptic clan  
Who with *Agrippa's* fashion,  
'Gainst Christ's propitiation,  
Delude unwearied men.

12. Direct our conversation  
According to thy mind,  
And when this mortal station  
At last shall be resign'd,  
Then grant, thou God of love,  
That our whole life's possession,  
May end in the profession  
Of lasting bliss above.

55.

10.

O Comforter, God Holy Ghost !  
Thou heav'nly gifts on us bestow'st ;  
The pledge of our salvation art,  
And bear'st thy witness in our heart.



2. The sheep of Jesus, which were lost,  
Thou'lt call'd, and teachest them to trust  
For help, forgiveness, peace and grace,  
In him, the Lord our righteousness.

3. Thy unction freely dost impart  
To ev'ry poor and contrite heart,  
Which Jesus as its saviour knows,  
And genuine faith by actions shows.

4. The feeble souls thou dost sustain,  
Anointest all the witness train ;  
Thou keep'st believers in the faith,  
And art their guide in life and death.

5. Who can thy operations trace,  
Thy kindness, patience, truth and grace,  
Which on God's children thou bestow'st,  
O comforter, God Holy Ghost ?

---

56.

8.

COME, Holy Spirit, on us breathe,  
With all thy quick'ning pow'rs ;  
Kindle our love, confirm our faith,  
Warm these cold hearts of ours.

2. Assure my conscience of her part  
In the Redeemer's blood ;  
And bear thy witness in my heart,  
That I am born of God.

3. Thou art the earnest of his love,  
The pledge of joys to come.  
O lead us, that we may above  
Obtain our lasting home.



57.

8.

O Holy Ghost, eternal God,  
Descending from above,  
Thou fill'st the soul, through Jesu's blood,  
With faith and hope and love.

2. Thou comfortest the heavy heart,  
By sin and grief oppress'd.

Thou to the dead dost life impart,  
And to the weary, rest.

3. Thy sweet communion charms the soul,  
And gives true peace and joy,  
Which satan's pow'r can ne'er control,  
Nor all his wiles destroy.

4. Let no false comfort lift us up  
To confidence that's vain :

Nor let their faith and courage droop,  
Who love the Lamb once slain.

5. Breathe comfort, where distress abounds,  
O make our conscience clean ;  
And heal, with balm from Jesu's wounds,  
The fest'ring sores of sin.

6. Vanquish our lusts ; our pride remove ;  
Take out the heart of stone ;  
Show us the Father's boundless love,  
And merits of the Son.

7. The Father sent the Son to die ;  
The willing Son obey'd ;  
The witness thou, to ratify  
The purchase Christ hath made.



58.

10.

TO thee God Holy Ghost we pray,  
Who lead'st us in the gospel-way,  
That thou those gifts on us bestow,  
Which from our Saviour's merits flow.

2. Thou gracious teacher, thee we praise  
For thy instruction, pow'r and grace,  
To love the Father, who doth own  
Us as his children in the Son.

3. Thee of ourselves we could not know,  
Till thou, O Lord, didst clearly show  
The sin of unbelief to us,  
And enmity to Jesu's cross.

4. When this we felt to be our case,  
Then Jesu's blood and righteousness  
Unto our hearts thou didst reveal,  
Imparting thus thy pard'ning seal.

5. Most gracious comforter we pray,  
O lead us further every day!  
Thy unction to us all impart,  
Preserve and sanctify each heart.

6. Till we in heav'n shall take our seat,  
Instruct us often to repeat:

"Abba, our Father!" and to be  
With Christ, in union constantly.



HOLY TRINITY.

59.

13.

**T**O our almighty gracious God,  
 New honors be addressed,  
 Whose great salvation shines abroad,  
 To make all nations blessed.  
 He looks upon us in his Son,  
 Who brought from heav'n salvation down,  
 And peace to men proclaimed.

2. To thee we come and humbly bow,  
 Great Lord of the creation !  
 Whose boundless empire ne'er will know  
 Or end or variation.

'Thy pow'r is endless as thy praise,  
 'Thou speak'st, the universe obeys ;  
 On thee depend all creatures.

3. Blest Jesus, only Son of God  
 On earth of tragic story ;  
 Our ransom is thy precious blood,  
 Thy shameful cross our glory.  
 Sweet suff'ring lamb, now king of kings,  
 And Lord of all created things,  
 Extend to us thy mercy.

4. O Holy Ghost ! our sov'reign good,  
 And highest consolation !  
 What Jesus ransom'd with his blood,  
 Preserve thou to salvation.

'Tis thou who bring'st us unto Christ,  
 'Tis thou his precious blood appliest,  
 In thee we have affiance,



60.

41.

**T**O thee, Jehovah, I'll be singing,  
For where is such a glorious God like thee?  
To thee my hymns I will be bringing,  
Do thou but grant thy spirit's aid to me;  
That I may sing in my Redeemer's name,  
And thou mayst condescend to hear the same.

2. O Father draw me to my Saviour,  
That thy dear Son may draw me unto thee.  
Thy spirit guide my whole behaviour,  
And rule both sense and reason thus in me:  
That Lord thy peace, I taste, may ne'er depart,  
But make sweet melody within my heart.

3. Vouchsafe me, Lord! this heav'nly favour,  
Then shall my singing please thy gracious ear,  
And all my lays breathe forth thy Savor.  
My pray'r in truth and spirit thou wilt hear,  
Then shall thy spirit raise my heart above,  
To sing sweet psalms in high degrees of love.

4 'Tis He that makes strong intercessions  
With sighs unutterably soft and mild,  
Instructs my secret aspirations,  
Bears witness with my heart that I'm thy child,  
And Coheir with my blest Redeemer Christ,  
To call thee Abba, father in the high'st.

5. When thus my filial heart's ascending  
Through thy most sacred spirit unto thee,  
Then thy paternal heart is bending  
It's fervant love and favour so to me,  
That thou ne'er can'st refuse my humble suit,  
I make to thee in spirit and in truth.



- 6 The pray'r, that's of thy spirit's teaching,  
Is surely kindled by his holy flame,  
And must infalibly be reaching  
Thy thorne, for 'tis in thy son's blessed name;  
In whom I am thy child, and heir of heav'n,  
Receiving grace for grace which thou hast giv'n.
7. That I've these witnessing solaces,  
Fills me with comfort and with cheerfulness.  
I know, that all good gifts and graces,  
For which at any time I thee address,  
Thou grant'st and still dost more abundantly,  
Than I can think, desire, or beg of thee.
8. Oblifs ! I crave in Jesu's name then,  
Who intercedes at thy right hand for me,  
In him is all that yea and amen,  
Whate'er in faith and spirit's ask'd of thee.  
Bless'd be thou, Lord, for thy transcending grace,  
That thou vouchsafest to me thy blessedness.
- 

61.

8.

**O**UR heav'nly Father, God of love !  
To thee our hearts we raise ;

Thy all sustaining pow'r we prove,  
And gladly sing thy praise.

2. Lord Jesus, thine we wish to be,  
Our sacrifice receive ;

Made, and preserv'd, and sav'd by thee,  
To thee ourselves we give.

3. Come, Holy Ghost, the saviour's love  
Shed in our hearts abroad ;

So shall we ever live, and move,  
And be with Christ in God.



62.

10.

OUR heav'nly Father is not known  
To us, but in the Son alone ;  
His mercy, love, and boundless grace  
We see display'd in Jesu's face.

2. Great God ! how dreadful was thy name,  
Until the God-man Jesus came !  
We cannot love or honor thee,  
Unless the Son had set us free.

3. O love, no human tongue can tell !  
O love divine, unsearchable !  
The Father gave his only Son  
To bleed and die for slaves undone !

4. Can any ill distress my heart,  
Since God with his own son did part ?  
What'er I want can't be deny'd,  
Since Christ for me was crucify'd.

## CREATION AND PROVIDENCE.

63

18.

HE that confides in his creator,  
Depending on him all his days,  
Shall be preserv'd in fire and water,  
And sav'd in grief a thousand ways.  
He that makes God his stand and stay,  
Builds not on sand that glides away.

2. What gain'st thou by thy anxious caring,  
What is it for thou pin'st away ?  
Thy rest and health thou art impairing,  
By sighs and groans from day to day.



Thou art but adding grief to grief,  
Instead of getting sure relief.

3. Would we but be a little quiet,  
And rest in God's good providence,  
Who thus prescribes us wholesome diet  
By methods cross, to flesh and sense ;  
We might obtain. For surely he  
Knows best what's good for thee and me.

4. He knows the hour of joy and gladness,  
As well as proper time and place ;  
Are we but faithful in our sadness,  
Seek not our selves, but seek his praise ;  
He'll come before we are aware,  
And dissipate our greatest care.

5. Don't harken to thy giddy reason,  
As if God had forsaken thee.  
Nor think him happy who, this season,  
Is glitt'ring in prosperity.  
To morrow, spite of all his brags,  
May see thee rich and him in rags.

6. God can, this hour, with ev'ry dainty  
The poor man's table nobly spread ;  
And strip the rich of all his plenty,  
And send him out to beg his bread.  
He, when he pleases, turns the scale ;  
By him alone, we rise or fall.

7. Do thou, with faith, observe thy station ;  
Keep God's Commands, and sing his praise.  
Rely on him for preservation,  
On whom the whole creation stays.  
The man that's truly wise and just  
Makes God and God alone his trust.



64.

15.

**C**OMMIT thy ways and goings,  
And all that grieves thy soul,  
To him, whose wisest doings  
Rule all without controule.  
He makes the times and seasons  
Revolve from year to year,  
And knows ways means and reasons,  
When help shall best appear.

2. *Unto the Lord* turn wholly,  
For he will never fail  
To rescue thee from folly,  
If thou dost but bewail  
Thy stiff-neck'd self reliance.  
Shake off that yoke of hell,  
Which ever bids Defiance  
To him that governs well.

3. *Trust also in him* ever,  
Without reluctant will :  
His promises will never  
Once come behind thy zeal.  
His goodness knows no measure,  
His love and care no end,  
For such as wait with pleasure,  
Till he salvation send.

4. And he shall surely lighten,  
The sorrows on thy heart,  
And with his glory brighten  
Thy darken'd inward part.  
When thou his great salvation  
With wond'ring eyes shalt see,



Thou'lt say, without cessation,  
He loves and cares for thee.

5. *Bring is to pass*, O blessed  
Above what words can tell:  
And see us all released  
From sin and death and hell.  
Direct us, O most holy,  
In the blessed heav'nly way,  
That leads through this dark valley  
To everlasting day.

---

65.

42.

WHAT thou my God dost, all's well done,  
Thy will's most just and holy.

As thou'lt dispose of all my own,  
I rest in thee most fully;

Thou art my God whose loving rod  
Turns all my fore distressings  
Into the greatest blessings.

2. What thou my God dost, all's well done,  
Thou never wilt deceive me.  
The straitest path, thou lead'st me on;  
Will ne'er of bliss deprave me.

1 patiently rely on thee.  
Speak thou, my trouble is mending,  
On thee my all's depending.

3. What thou my God dost, all's well done,  
Thy Care of me proves steady.  
Thou my physician, when I groan  
Wilt not prescribe what's deadly;  
But give the dose thou'lt wisely chose  
For my full restoration,  
O blessed consolation!



4. What thou my God dost, all's well done,  
Thou art my light and living.  
Thy love to all beneath the sun  
Is doing good and giving.  
To thee I leave my joy and grief,  
For time will soon discover  
How kind my heav'nly lover.
5. What thou my God dost, all's well done.  
Tho' I must take the chalice,  
That's bitter to my nat'ral man,  
Yet weans me from my follies ;  
For thou at last wilt make me taste  
Its fruit of solid gladness,  
Then farewell sin and sadness.
6. what thou my God dost, all's well done,  
To this I stand for ever.  
Let sorrow, sickness, death come on,  
Nought me from thee shall sever :  
For thy support will not fall short  
To save me in that crisis,  
Then do what thy love pleases.
- 

66.

16.

**F**ATHER of lights, from whom proceeds  
Whate'er thy ev'ry creature needs ;  
Whose goodness providently nigh  
Feeds the young ravens when they cry ;  
To thee I look ! my heart prepare,  
Suggest and hearken to my pray'r.

2. Since by thy light myself I see  
Naked, and poor, and void of thee ;  
Thine eyes must all my thoughts survey,  
Preventing what my lips would say.



Thou see'st my wants ; for help they call,  
And ere I speak, thou know'st them all.

3. Thou know'st the baseness of my mind,  
Wayward, and impotent, and blind ;  
Thou know'st how unsubdu'd my will,  
Averse to good, and prone to ill :  
Thou know'st how wide my passions rove,  
Nor check'd by fear or charm'd by love.

4. Ah give me, Lord, myself to feel ;  
My inbred misery reveal :  
Ah give me, Lord, (I still would say)  
A heart to mourn, a heart to pray.  
My business this, my only care,  
My life, my ev'ry breath be pray'r.

5. Father, I want a thankful heart ;  
I wish to taste how good thou art,  
To plunge me in thy mercy's sea,  
And comprehend thy love to me ;  
The healing pow'r of faith to know,  
And reign triumphant here below.

---

67.

8.

**W**HEN all thy mercies, O my God,  
My rising soul surveys :  
Transported with the view, I'm lost  
In wonder, love and praise.

2. O how shall words with equal warmth  
The gratitude declare,  
That glows within my ravish'd heart !  
But thou canst read it there.



1. Thy providence my life sustain'd,  
And all my wants redrest,  
When in the silent womb I lay,  
And hung upon the breast.
2. To all my weak complaints and cries  
Thy mercy lent an ear,  
Ere yet my feeble thoughts had learnt  
To form themselves in pray'r.
3. Unnumber'd comforts to my soul  
Thy tender care bestow'd,  
Before my infant heart conceiv'd  
From whom those comforts flow'd.
4. When in the slipp'ry paths of youth  
With heedless steps I ran,  
Thine arm unseen convey'd me safe,  
And led me up to man.
5. Through hidden dangers, toils and deaths,  
It gently clear'd my way,  
And thro' the pleasing snares of vice,  
More to be fear'd than they.
6. When worn with sickness, oft hast thou  
With health renew'd my face;  
And when in sins and sorrows sunk,  
Reviv'd my soul with grace.
7. Ten thousand thousand precious gifts  
My daily thanks employ;  
Nor is the least a cheerful heart,  
That tastes those gifts with joy.
8. Through ev'ry period of my life,  
Thy goodness I'll pursue;



And, after death, in heav'n with thee  
The glorious theme renew.

II. Through all eternity to thee

A joyful song I'll raise :

But O ! eternity's too short

To utter all thy praise.

68.

43.

**J**EHOVAH, thy wise government,

And its administration,

Is found to be most excellent,

On due consideration.

Of thy majestic height, which is

Beyond the highest dignities

Of potent monarchs crowned,

In royalty enthroned.

2. Immeasurable is th' extent

Of thy vast dominations :

All's under thy wise government,

Heav'n, earth, and ev'ry nation.

The greatest king is certainly

The greatest debtor unto thee :

Thy hand all things dispenses,

Both to the poor and princes.

3. In thy realm all goes orderly ;

All's put in execution

Which is resolv'd upon : we see

No error, no confusion.

Thy work is to preserve, defend,

To order, to begin and end.

Of all things thou tak'st notice,

And rul'st with truth and justice.



4. Here prostrate on my face I lie,  
 To thy grace I commend me ;  
 Reach out thy sceptre graciously ;  
 Though nothing doth attend me,  
 Which could incite thee to look down ;  
 I am a worm 'fore thee I own :  
 But thou, great King, assurest  
 Thy mercy to the poorest.

5. Care for us still, preserve, defend,  
 And govern with compassion ;  
 Let mercy, peace and joy attend  
 Us all in ev'ry station.  
 O might to thee be homage paid  
 By all the creatures thou hast made.  
 We humbly ask the favour  
 T' adore thee, Lord, forever.

---

69.

8.

**I**N thee I live, and move, and am ;  
 Thou number'st all my days :  
 As thou renew'st my being, Lord,  
 Let me renew thy praise.

2. From thee I am, through thee I am,  
 And for thee I must be :  
 'Twere better for me not to live,  
 Than not to live to thee.

3. Naked I came into this world,  
 And nothing with me brought ;  
 And nothing have I here deserv'd,  
 Yet have I lacked nought.

4. I do not praise my lab'ring hand,  
 My lab'ring head, or chance ;



Thy Providence, most gracious God,  
Is mine inheritance.

5. Thy bounty gives me bread with peace,  
A table free from strife :

Thy blessing is the staff of bread,  
Which is the staff of life.

6. The daily favours of my God  
I cannot sing at large :

Yet humbly can I make this boast,  
I am th' Almighty's charge.

7. Lord, in the day, thou art about  
The paths wherein I tread ;

And in the night, when I lie down,  
Thou art about my bed.

8. A thousand deaths I daily 'scape,  
I pass by many a pit ;

I sail by many dreadful rocks,  
Where others have been split.

9. Man's life's a book of history,  
The leaves thereof are days ;

The letters, mercies closely join'd :  
The title is, thy praise.

10. O let my house a temple be,  
That I and mine may sing

Hosannas to thy majesty,  
And praise our heav'nly King.

70.

10.

**G**IVE to our God immortal praise !

Mercy and truth are all his ways ;  
Wonders of grace to God belong,  
Repeat his mercies in your song.



Give to the Lord of lords renown,  
The King of kings with glory crown ;  
His mercies ever shall endure,  
When lords and kings are known no more.

He built the earth, he spread the sky,  
And fix'd the starry lights on high ;  
Wonders of grace to God belong,  
Repeat his mercies in your song.

He fills the sun with morning light,  
He bids the moon direct the night :  
His mercies ever shall endure,  
When suns and moons shall shine no more.

He sent his Son with pow'r to save  
From guilt, and darkness, and the grave :  
Wonders of grace to God belong,  
Repeat his mercies in your song.

Through this vain world he guides our feet,  
And leads us to his heav'nly seat ;  
His mercies ever shall endure,  
When this vain world shall be no more.

---

71.

44.

WHY should I continue grieving ?  
Ha'n't I still Christ my hill,  
And my Saviour living ?  
Who'll deprive me of Salvation ?  
Which by faith Jesus hath  
Giv'n in expectation.

Naked was my first beginning  
On this earth, at my birth,  
Full of tears and sinning :  
Naked will be my returning,



When the damp of my lamp  
Shall give over burning.

3. Soul and body, life and station,  
Aren't my own, God alone  
Gave me their possession :  
When he claims their restitution,  
I'll adore, and restore  
All without confusion.

4. Doth he send me sore correction,  
Must distress still oppress,  
Should that cause dejection ?  
God who sends it can soon end it,  
He knows best when my rest  
Shall begin, and mend it.

5. God has oft with days of gladness  
Chear'd my heart, should I start  
At an hour of sadness ?  
He, whose love outweighs his vengeance,  
Can't reject with neglect  
My sincere dependance.

6. Satan, world, in their grim fancy,  
Cannot harm, tho' they swarm  
With their crew against me :  
Let them vent their spite and fury,  
God and grace soon will chase,  
Rout them, and secure me.

7. With undaunted resolution  
Christian heart ! where thou art,  
Stand without confusion :  
Nay, should death with his last message  
Call thee hence, Christ's defence  
Leads through his dark passage.



8. Conquer'd death cannot destroy us,  
But cuts short grief and smart  
Which doth here annoy us ;  
Shuts the door of sin and sadness,  
And makes way for the day  
Of eternal gladness.

9. There I shall in seas of pleasure  
Bathe my heart after smart,  
Without end or measure ?  
Here's no real good to rest in,  
All our gain is but vain,  
Perishing and wasting.

10. World ! what are thy goods and chattles ?  
But a hand full of sand,  
Vain and empty rattles ;  
Yonder are the solid treasures,  
Where the Lord will afford  
Endless joys and pleasures.

11. Lord my spring of consolation,  
Thou art mine, I am thine,  
Here's no seperation ;  
I am thine, for thou wert giving  
All thy blood for my good,  
And my heav'nly living.

12. Thou art mine since I embrace thee  
With my heart ne'er to part,  
Till thy light solace me ;  
Lord, haste on, translate me yonder,  
Where my love shall improve  
To an endless wonder.



RE P E N T A N C E.

72.

45.

**M**Y Saviour sinners doth receive,  
 Whom with sin's galling load oppressed  
 No man nor angel can relieve,  
 Who're without hope to be redressed ;  
 Who lothe the world and all its ways,  
 Dread wrath divine, and mourn for grace ;  
 On whom the law pronounces sentence,  
 Who're doom'd to hell in their own conscience,  
 Such wretched sinners find reprieve,  
 Since Jesus sinners doth receive.

2. The fondest mother cannot have  
 Towards her darling such affection,  
 As Jesus shew'd, vile man to save,  
 His love exceedeth our conception.  
 He left his throne and blest abode,  
 To bear the sinner's heavy load.  
 Since he now, through his death and suff'ring,  
 Hath made an all-sufficient off ring,  
 Our debt is paid, and we may live,  
 Since Jesus sinners doth receive.

3. Now is his sympathizing heart  
 A refuge for the most distressed ;  
 He freely pardon will impart,  
 By him their debt is quite erased.  
 His blood, like th' ocean without ground,  
 Their sins hath swallow'd up and drown'd.  
 The Holy Ghost to them is given,  
 Who leads them in the path to heaven ;  
 And prompts them always to believe,  
 That Jesus sinners doth receive.



4. By God the Father they're esteem'd,  
When thus presented by our Saviour,  
Heal'd by his wounds, from sin redeem'd,  
They prove the Father's love and favour,  
Who owns them as his sons and heirs,  
And all he hath their own declares.  
Eternal life they now inherit,  
Procur'd for them by Jesu's merit ;  
He dwells in them, in him they live,  
Since Jesus sinners doth receive.

5. Could I his loving heart but see,  
And know his bowels of compassion  
To sinners, straying carelessly,  
Or such, as mourning seek salvation.  
Him, when on earth 'midst sinners trace ;  
Zaccheus tastes his saving grace.  
He comforts Magd'len in affliction,  
Regards her tears and deep conviction ;  
Her sins though many, he forgives ;  
My Saviour sinners poor receives.

6. Behold how he with Peter dealt,  
Though deep his fall, he show'd him favour.  
Not only when on earth he dwelt  
Was he a sin-forgiving Saviour ;  
No, he is still the very same,  
Just good and merciful his name ;  
As he was in humiliation,  
So is he still in exaltation.  
Repenting souls you my believe,  
Our saviour sinners doth receive.

7. Come, sinners, come, though vile and base ;  
Returning prodigals he meeteth ;  
He freely offers them his grace,  
Them with a pard'ning kiss he greeteth.



Why wilt thou stand in thy own way ?  
 Why, wilfully, be satan's prey ?  
 Wilt thou sin's drudge remain for ever,  
 'Though he appear'd thee to deliver ?  
 Do not delay, sin's service leave,  
 Since Jesus sinners will receive.

8. Come, ye that heavy laden are,  
 Come weary, void of self-assistance ;  
 Though doubting, ready to despair ;  
 Come but to him without resistance.  
 Behold his heart, with love replete,  
 Full of desire the worst to meet ;  
 Long hath he sought for you, though wretched,  
 You to embrace, his arms outstretched :  
 O then but come, believe and live ;  
 My Saviour sinners doth receive.

9. Don't say : " I've been a wretch too base,  
 " Too oft his goodness I have slighted,  
 " Too often spurned at his grace,  
 " I, who was gen'rously invited."  
 Is your repentance now sincere ?  
 Your sorrow genuine ? Do not fear,  
 His pow'r and mercy are unbounded ;  
 None, trusting him, was e'er confounded.  
 He saves, whom nothing can relieve.  
 My Saviour sinners doth receive.

10. Perhaps its time enough," you'll say,  
 God who is gracious beyond measure,  
 " The door of grace won't shut to-day ;  
 " I'll first enjoy some carnal pleasure."  
 No, God forbid ! do not despise  
 Grace, that's now offer'd, if you're wise.



Who flights to-day the invitation,  
 May ever miss of his salvation.  
 Come now to Jesus, come and live ;  
 To-day he sinners doth receive.

11. Draw me, a sinner, unto thee,  
 Thou sinner's Friend, thou gracious Saviour ;  
 Grant I, and all, may ardently  
 Desire thy pardon, grace and favour.  
 When sin assails, and gives us smart,  
 Show us thy wounded loving heart ;  
 May none, who feels sin's condemnation,  
 Neglect thy gen'rous invitation,  
 But all experience and believe  
 That Jesus sinners doth receive!

---

73.

3.

**N**OW begin the heav'nly theme,  
 Sing aloud in Jesu's name ;  
 Ye, who Jesu's kindness prove,  
 Triumph in redeeming love.

2. Ye, who see the Father's grace  
 Beaming in the Saviour's face ;  
 As to heav'n ye onwards move,  
 Praise and bless redeeming love.

3. Mourning souls, dry up your tears ;  
 Banish all your guilty fears ;  
 Jesus will your guilt remove,  
 Prompted by redeeming love.

4. Ye alas ! who long have been  
 Willing slaves of death and sin ;  
 Now from bliss no longer rove,  
 Stop and taste redeeming love.



5. Welcome all by sin oppress'd,  
 Welcome all to Jesus Christ,  
 Nothing brought him from above,  
 Nothing but redeeming love.

6. He subdu'd th' infernal pow'rs;  
 His tremendous foes and ours  
 From their cursed empire drove,  
 Mighty in redeeming love.

7. Sing, ye ransom'd, to his praise,  
 Tune your songs to grateful lays;  
 Mortals join the hosts above,  
 Join to praise redeeming love.

---

74.

13.

**L**ORD Jesus Christ, my sov'reign Good,  
 Thou Fountain of salvation!  
 Behold how sin's most dreadful load  
 Fills me with condemnation.

My sins, indeed, are numberless;  
 O Lord regard my deep distress,  
 Relieve my guilty conscience,

2. In pity look upon my need,  
 Remove thou my oppression;  
 Since thou hast suffer'd in my stead.  
 And paid for my transgression;  
 That I mayn't yield to dark despair,  
 Nor live in constant dread and fear  
 Of death and condemnation.

3. When I review my mis-pent days  
 I feel a heavy burthen.  
 Reflecting on my trespasses  
 I scarce could hope for pardon;



But should be hopeless and forlorn  
Uncertain where for help to turn  
If I had not thy promise.

4. But thy reviving gospel-word,  
Which leads me to salvation,  
Doth joy unspeakable afford,  
And lasting consolation.  
For there I read, thou'lt not disdain  
A broken heart, replete with pain,  
That turns to thee, O Jesus.

5. Me, heavy-laden sinner, hear,  
Who make 'fore thee confession ;  
To my complaints now lend an ear,  
Regard my supplication.  
My longing is : O wash me clean  
From ev'ry spot and stain of sin,  
Like David of Manasseh.

6. Lord, I approach thy mercy-seat,  
And pray thee to forgive me ;  
With contrite heart I thee intreat,  
Show pity and receive me.  
Cast all my sins and trespasses  
Into the ocean of thy grace,  
And them no more remember.

7. O, for thy name's sake let me prove  
Thy mercy, gracious Saviour.  
The yoke, which galls me, soon remove,  
Restore me to thy favour.  
Thy love shed in my heart abroad,  
That I may live to thee my God,  
And yield thee true obedience.

8. Thy joyful Spirit give me pow'r,  
Thy stripes heal my diseases,



Apply thy blood this very hour

To save me, darling Jesus ;

Then to thy promis'd rest me bring,

That with the ransom'd I may sing

Thy praise above for ever.

75.

3.

**H**EAR, O Jesus my complaints,

Known to thee are all my wants ;

Self-convicted, self-abhorr'd,

I approach thee, dearest Lord,

2. Known to thee, whose eyes are flame,

I thy love and pity claim :

With an eye of love look down,

Help, Lord, help me very soon.

3. Break, O break this heart of stone ;

Form it for thy use alone ;

Bid each vanity depart,

Build thy temple in my heart.

4. This be my support in need,

That thou didst so freely bleed :

Hence my joys and hopes arise

From thy bloody sacrifice.

5. This confirms me, when I'm weak,

Comforts me, when I am sick,

Gives me courage, when I faint,

Well supplies my ev'ry want.

6. Saviour, to my heart be near,

Exercise thy shepherd's care ;

Guard my weakness by thy grace,

Let me feel a constant peace.



76.

16.

**T**HE Lord descended from above,  
 Our loss of Eden to retrieve :  
 Great God of universal love,  
 If all the world in thee may live,  
 In me a quick'ning spirit be,  
 And witness thou hast dy'd for me.

2. Thou loving, all-atoning Lamb,  
 By all thy pain and agony,  
 Thy bloody sweat, thy grief and shame,  
 Thy cross and passion on the tree,  
 Thy meritorious death, I pray,  
 Take all, take all my sins away.

3. I'll be like Magd'len at thy feet,  
 And humbly bathe them with my tears ;  
 The hist'ry of thy love repeat  
 In ev'ry drooping sinner's ears ;  
 That all may hear the joyful sound,  
 That I, ev'n I, have mercy found.

4. O let thy love my heart constrain,  
 Thy love for ev'ry sinner free,  
 That ev'ry fallen soul of man  
 May taste the grace bestow'd on me,  
 That all mankind with me may prove  
 Thy sov'reign, everlasting love.

77.

13.

**O**UT of the deep I cry to thee,  
 My God, with hearts contrition,  
 Bow down thine ear in grace to me,  
 And hear thou my petition ;



For if in judgment thou wilt try  
 Man's sin, and deep iniquity,  
 Ah, who can stand before thee ?

2. T' obtain remission of our sin,  
 No work of ours availeth ;  
 We're helpless, guilty and unclean,  
 Unless God's grace prevaileth,  
 We're 'midst our fairest actions lost,  
 And none 'fore him of ought can boast,  
 We live alone, through mercy.

3. Therefore my hope is in God's grace,  
 And not in my own merit ;  
 On him my confidence I'll place,  
 Instructed by his Spirit.  
 His precious word hath promis'd me,  
 That he'll my joy and comfort be ;  
 Thereon is my reliance.

4. Tho' sin with us doth much abound,  
 Yet grace still more aboundeth :  
 Sufficient help in him is found,  
 Where sin most deeply woundeth,  
 He the good Shepherd is indeed,  
 Who his lost sheep doth seek and lead  
 With tender love and pity.

78.

8.

**T**HE mist before my eyes remov'd  
 With wonder struck I see,  
 Dear Lord, the black, the num'rous crimes,  
 By which I've grieved thee.

5. These were the unrelenting foes,  
 Which made thee groan and cry :



Which made thee shed thy precious blood,  
And bow thy head, and die.

3. Thy love hath thaw'd my frozen heart,  
And caus'd my tears to flow;

I now abhor that monster, sin,  
And find he is my foe.

4. I trust my guilt was done away  
By my incarnate God,

Who felt, t' atone for man's offence,  
The sin-avenging rod.

79.

17.

○ Whether shall I fly?  
Depress'd with misery.

Who is it that can ease me,  
Or from my sins release me?

Man's help I vain have proved,  
Sin's load remains unmoved.

2. O Jesus, Source of grace!

I seek thy loving face,

Upon thy invitation,

With deep humiliation.

O let thy blood me cover,

And wash my soul all over.

3. I thy unworthy child,

Corrupt throughout and spoil'd,

Beseech thee to relieve me,

And graciously forgive me

My sins, which much abounded,

And have my soul confounded.

4. Through thy so spotless blood,



That precious healing flood,  
 Purge off all sins and sadness,  
 And fill my heart with gladness ;  
 Lord, hear thou my confession,  
 And blot out my transgression.

5. Thou shalt my comfort be,  
 Since thou hast dy'd for me :  
 I am by thee acquitted  
 From all I e'er committed ;  
 My sins by thee were carry'd,  
 And in thy tomb interred.

6. I know my poverty ;  
 But ne'ertheless for me  
 Are all good gifts procured,  
 Since Jesus death endured :  
 Thus strengthen'd I may banish  
 All fears, my foes must vanish.

7. Christ, thy atoning blood,  
 The sinner's highest good,  
 Is pow'rful to deliver,  
 And free the soul for ever,  
 From all claim of the devil,  
 And cleanse us from all evil.

8. Lord Jesus Christ ! in thee  
 I trust eternally :

I know I shall not perish,  
 But in thy kingdom flourish ;  
 For since thou'st death sustained,  
 Life is for me obtained.

9. Lord, strengthen thou my heart,  
 To me such grace impart,



That nought, which may await me,  
 From thee may separate me ;  
 Let me, with thee, my Saviour,  
 United be for ever.

---

80.

8.

**I**N thee, O Christ, is all my hope,  
 My comfort's all in thee,  
 Whilst I'm assur'd thy mercy's nigh,  
 And that thou stand'st by me.

2. Me, nor the saints on earth can help,  
 Nor angles near thy throne ;  
 To thee I run, thy help to find,  
 In thee I trust alone.

3. I feel the load of sin so vast,  
 It sinks me to the grave :  
 But let thy blood wash out my sins,  
 Since me thou cam'st to save.

4. Cloath'd in thy righteousness divine  
 O may I see thy face,  
 Receive the promise from above,  
 That I'm restor'd by grace.

5. On me, thy helpless worm, O Lord,  
 A living faith bestow ;  
 That I thy mercy, truth and love  
 May by experience know.

---

81.

29.

**L**ORD Jesu ! Sun of graces,  
 Original life and light !  
 Cheer up our dimlight faces,  
 With thy most heav'nly sight ;



Revive our sinking spirits,  
Renew us by thy merits,  
And chase our sinful night.

2. Forgive our sore transgressions,  
And cast them in the sea  
Of thy divine compassions,  
That we may live to thee :  
Thy peace past our conception,  
Compleat our soul's perfection :  
Lord, hear us graciously !

3. Th' old Adam's inclination  
From all our hearts remove ;  
Our humble dedication  
Thy constant grace improve :  
That henceforth all our actions  
Be led by the directions  
Of thy redeeming love.

4. Promote thy saving knowledge  
In us, Almighty Lord !  
And make us in thy college  
Apt scholars of thy word :  
That following thine example  
Our heart be made thy temple  
In spite of hell's effort.

5. Thy bloody wounds relieve us  
In our emergent thirst,  
And kill our lusts that grieve us,  
Whene'er they rise at first ;  
Let all our sinful passions  
Be crucify'd oblations,  
And ever abhorr'd as curst.

6. Inflame our heart and center  
With thy seraphick love,



That nothing there may enter,  
 But what thy smiles approve;  
 And living without ceasing,  
 O Lord! to thy well-pleasing,  
 Ne'er from thy path remove.

4. Endow our faith with vigour,  
 Our minds with cheerfulness,  
 For all our best endeavour  
 Is but the work of grace;  
 But formal deeds of senses,  
 Alas! are meer offences,  
 Before thy holy face.

8. O Lord, of all compassion,  
 Eternal truth and love,  
 Destroy our soul's contagion,  
 Renew us from above;  
 Raise in our hearts, dear Jesu!  
 A constant zeal to please thee,  
 Till we from time remove.

---

82.

13.

**L**ORD Saviour Christ, my sov'reign good,  
 And source of all true graces!  
 Behold, how sins most dreadful load,  
 My guilty soul oppresses:  
 Thine arrows stick within my heart,  
 And conscience multiplies the smart,  
 In me the worst of sinners.

2. In mercy look on my distress,  
 Remove that sore oppression,  
 For thou hast suffer'd in my place,  
 And paid for my transgression;



That I may not with endless fear,  
Sink down in darkness and despair,  
To everlasting torment.

3. When I review my mis-spent days,  
With all their sad transactions,  
The shame of thy rejected grace,  
Turns to my soul's distraction;  
The dread, I'm seiz'd with every where,  
Would end in nothing but despair,  
Did not thy word relieve me.

4. But here thy gospel truth steps in,  
With its reviving treasure,  
And shews the off'ring for my sin,  
Which I embrace with pleasure;  
For thou my God wilt ne'er disdain,  
A broken heart that turns again,  
In faith to thee my Jesu.

5. Lord! pity my distressed soul,  
Consider my complaining,  
And make my broken spirit whole,  
Which nothing has remaining;  
But longs within the blood of thine,  
To be wash'd clean from every crime,  
Like David and Manasse.

6. Thus humbled, to the throne of grace,  
I fly to sue for mercy,  
Reject not from thy loving face,  
A worm that loves and fears thee:  
And cries, cast all my trespasses,  
Into the ocean of thy grace,  
That they ne'er rise against me.

7. For thy great name sake, Lord my God!  
I cry once more; forgive me,



And ease me of that heavy load,  
 That still doth press and grieve me;  
 That with thy peace my heart be blest,  
 And live from hence to thee my rest,  
 In duty and obedience.

3. Thy joyful Spirit strengthen me,  
 Thy wounds heal my diseases,  
 Thy blood in my last agony,  
 Apply in that great crisis;  
 And take me to thy promis'd rest,  
 Where I may sing with all the blest,  
 Thine everlasting praises.

---

## 83. 46.

**E**NLIGHTEN me my light,  
 I'm grooping still in darkness  
 And know myself not right:  
 This I perceive, alas!  
 Tho' I'm not what I was,  
 Yet what I ought to be,  
 I find not yet in me.

2. I liv'd before secure,  
 And free from inward trouble  
 But now feel how impure  
 My mis-pent life has been,  
 O sinfulness of sin!  
 What brought before delight,  
 Now's dismal in my sight.

3. No temp'ral loss nor woe,  
 Creates this deep affliction;  
 For I'm not ignorant  
 Of many loving friends



No forer spite offends,  
I've heal'd of bodily still,  
And mod'rate food at will.

4. No, 'tis pain of mind,  
That thro' o'erwhelms my spirit,  
Doth bone & marrow grind;

The great concern I have  
Is, that I live and wave,  
Not sure if I thine  
O Jesu! and thou mine.

5. It is not by all one,  
So call'd anbe a christian,  
No, no, 'tis he one

Deserves that glorious name,  
Whose self-de'ving aim,  
Kills his beloved,  
And lives to Chr. within.

6. Christ lives in him alone,  
Who seeks himself in nothing,  
Doth all his lust down.

With every worldly view,  
Pomp, honour, gaudy crew;  
Renouncing all and far:  
But Jesus cheers my ways.

7. True faith makes tis his word,  
With inward thirst and hunger;

Jesu! my God and Lord,  
My surety and my shield,

Oh! lead me as thou wilt,  
I'm thine, and thine I'll be,  
To all eternity.



8. Whose heart's here not sincere,  
 His faith is mere pretension,  
 And has in God no share,  
 Builds all his hope on sand,  
 And can at last not stand;  
 The surest ground of faith,  
 Stick's close to Jesus path.

9. Here lies my want I fear,  
 My love to thee my saviour,  
 Has'n't been at all sincere,  
 Whilst I'm with all my zeal  
 An almost Christian still;  
 Prefer'd the charms of toys,  
 Before thy lasting joys.

10. My heart, now arm thy breast  
 With holy resolution;  
 Or thou canst find no rest:  
 Bidst thou forthwith adieu,  
 To every selfish view;  
 And cling'st to Christ alone,  
 Then is thy bliss begun.

11. Shouldst thou poor worm eschew  
 The King's of glory summons;  
 To whom th' whole world is due,  
 The Holy, Wise, and Just,  
 The true believers trust,  
 And whose almighty sway,  
 All living must obey.

12. When all things fall away,  
 That heav'n and earth's containing,  
 He knows of no decay;  
 Remains the living rock



Of bliss, that nought can shock,  
And whom he once approves,  
He ever protects and loves.

13. But who neglects the hour  
Of his kind invitation,  
Is there shut out of door  
Of God's own dwelling place,  
Never to see his face,  
Should his disponding fears  
Produce a sea of tears.

14. Doth God claim thy consent,  
Submit thine affirmation,  
And say with heart's content,  
I totally resign  
My life with all that's mine,  
To thee by day and night,  
My God, my soul's delight.

15. Do what thou wilt with me  
Lord ! make me but a vessel  
Of grace, that lives to thee,  
And th' honour of thy name,  
Thou uncreated lamb  
Endow me with thy love,  
Then, Lord ! I have enough.

84.

47.

**O** God, my Lord !  
How great's my hoard  
Of sin to condemnation !  
And where's the means  
In these sad scenes  
To make propitiation ?



2. Shall I, to cleanse  
Me from my sins,  
Traverse all lands and oceans ?  
Run to and fro  
To lose my woe ?  
Oh ! fruitless empty notions !

3. No, I will fly  
To God, and cry,  
O, save me from damnation ;  
For what thy son  
Has freely done  
Is full propitiation.

4. But if thou wilt  
Chastise my guilt,  
And make me feel thine arrows ;  
Chastise me here ;  
But keep me clear  
Of everlasting sorrows.

5. And while, Most High,  
Thy arrows fly,  
O, grant me resignation  
To thy blest will,  
That ne'er did ill,  
And bring me to salvation.

6. And deal with me  
As seems to thee  
Most good, O, thou most holy !  
Do but avert  
Th' eternal smart  
That's due unto my folly.

7. As a poor worm  
Before a storm  
(Clouds gath'ring, thunder growling)



In the earth hides,  
And there abides,  
While smoking snow'rs are falling :

8. So I, when sin  
And hell begin  
To threaten my undoing,  
Run to the side  
Of Christ, and hide  
Me from my threaten'd ruin.

9. His wounded side  
My soul shall hide,  
When death shall draw his arrow.  
In Christ true faith  
Redeems from death  
And hell and sin and sorrow,

10. O ! blessed be  
Th' Eternal Three,  
The Father, Son and Spirit :  
Blest Three in One,  
To whom the Son  
Restores us by his merit.

---

85.

16.

**S**URE as I live, thy Maker saith,  
I ne'er desire the sinner's death,  
But rather that he turn betimes  
From all his former ways and crimes,  
With true repentance come to me,  
And live to all eternity.

2. O man ! let this word comfort thee ;  
Sink not, great as thy sins may be :



Lay hold on this free-offer'd grace,  
That's here confirm'd by promises.  
Nay, seal'd with God's most solemn oath,  
They're blest who their transgressions loath.

3. But hate presuming carelessness;  
Think not, there's time enough for grace;  
I'll first partake of youthful mirth,  
Till I'm convinc'd how vain's the earth;  
Then shall my serious thoughts begin  
To seek forgiveness for my sin.

4. True, God is ready with his grace,  
Repenting sinners to embrace.

Yet, who runs up his sinful score  
On Grace, till he can sin no more,  
May find, to his amazing cost,  
Long suff'ring mercy wholly lost.

5. Mercy thy God has promis'd thee,  
For Christ his blood and agony.

Yet in his word did never say,  
That thou shou'dst live another day.  
That thou must die, he has reveal'd;  
But th' hour of death lies still conceal'd.

6. To day thou liv'st: To day repent,  
Lest all thy life shou'd be mispent:  
Who's brisk to day, looks fair and red,  
May lie to morrow sick and dead.

Who dies in his impenitence,  
Will ever curse his negligence.

7. O blessed Jesu! grant I may  
Return to thee this very day,  
And live in constant penitence,  
Till death repairs to call me hence,  
That I, in ev'ry time and place,  
Be well prepar'd to end my race.



86.

48.

O My God, avert the storm  
Of thine indignation.

Spare a sinful feeble worm,  
Tho' abomination.

O my God, Turn the rod  
From thy wretched creature :  
Heal his sinful nature.

2. Under thine afflicting touch  
Day and night I languish ;  
Streaming sorrows wash my couch :  
I'm pearc'd through with anguish ;  
And am hoarse Thro' the course  
Of a long complaining,  
All my powers straining.

3. Sorrow darkens all my days.  
Night still hears me wailing.  
And the minutes, as they pass,  
Mournful o'er me telling.  
Oh, my blame ! Oh, my shame !  
That I've been audacious  
'Gainst a God so gracious.

4. Lord, mine eye's consum'd with grief,  
And my heart with sighing ;  
Yet that thou would'st grant relief,  
I cannot cease crying.

Lord! how long Shall my song  
Dwell on lamentation,  
Void of consolation.

5. Hear poor dust and ashes speak :  
Favour my petition.  
Save me for thy Mercy's sake ;  
Save me from perdition.



Hear my groans ; Heal my bones,  
Which (Oh ! angry token)  
Thou, my God, hast broken.

6. Lord my fainting spirit save  
From the wrathful sentence.  
Save from death, for in the grave  
There is no repentance.

Hear my moan. Thou alone  
From my sins cast free me,  
And from death redeem me.

7. Fly, ye tempters ; heav'n is mov'd.  
Mercy is descending.  
God has all my pray'r approv'd ;  
All my grief is ending.

Satan fly : Mercy's nigh.  
Whom thou'lt long tormented-  
Now shall live contented.

---

87.

8.

Gracious Redeemer, Lamb of God,  
I thirst alone for thee,  
I long t' enjoy thy saving grace,  
And taste thy mercy free.

2. For mercy, mercy, Lord, I ask,  
This is the total sum :  
Mercy, good Lord, is all my suit,  
O let thy mercy come.

3. Search me, O God, and know my heart,  
Try me and know each thought ;  
On me look down, in mercy, Lord,  
Whom by thy blood thou'lt bought.

L. 2.



4. Haste then, O Lord, to thee I pray,  
 Impart to me thy grace :  
 That when this life is fled away,  
 In heav'n I may have place.

---

JUSTIFYING FAITH.

---

88.

10.

**W**hilst here on earth we run our race,  
 We Jesus love and kindness trace ;  
 Our faults are more than we can tell,  
 Yet did his mercy never fail.

2. When we like wand'ring sheep had stray'd,  
 His boundless goodness he display'd ;  
 He sought us, worthless as we are,  
 And took us in his tender care.

3. Such is our Saviour's faithfulness,  
 That we to thank him ne'er should cease  
 O might it in us all be seen,  
 That in his blood we're washed clean,

4. Th' impression of Christ's bitter death,  
 Preserves and doth increase our faith :  
 O when the slaughter'd Lamb appears,  
 We can't withhold our greatful tears.

5. We therefore wish most ardently,  
 Lord Jesus to be one with thee:  
 Visit us often with thy grace,  
 Till we behold thee face to face.

89.

13.

**O**UR whole salvation doth depend  
 On God's free grace and spirit ;



All our good works can ne'er defend  
 A boast upon our merit ;  
 Derived is our righteousness  
 From Christ and his attoning grace ;  
 He is our mediator.

2. What God commanded in the law  
 Was far beyond our doing :  
 There sinful nature nothing saw  
 But hopeless death and ruin.  
 The fiery mount spreads black despair :  
 There's no reprieve nor pardon there  
 For us apostate wretches.

3. Who can maintain the bold conceit,  
 That poor mankind was able,  
 T' observe by means of nat'ral light  
 The first and second table ?  
 The law reveal'd the root of sin,  
 Which lay before conceal'd within.  
 With all its hellish branches.

4. No! t'was beyond all human art  
 To purge that deep pollution;  
 All means to move the poison'd dart  
 Confirm'd the foul diffusion.  
 The Lord a feigned work abhors ;  
 Meer flesh increases but the curse  
 Of our intrail'd corruption.

5. The law cried justice must be done,  
 Or men doom'd to damnation ;  
 But mercy sent th' eternal Son,  
 Who purchas'd our salvation.  
 Fulfill'd the law in its extent,  
 And gave its wrath a thorough vent,  
 To pass the Sons of Adam.



6. Thus having all the law fulfill'd  
Through Christ's blessed cross and passion,  
He's now the rock whereon we build  
Our faith and whole salvation.  
We call him Lord, our righteousness,  
Whose death has purchas'd life and grace,  
And ransom'd us forever.
7. My faith avoids all doubt and fear ;  
Thy word can ne'er deceive me ;  
Thou say'st no sinner shall despair,  
None perish who believes thee.  
Who rests on God, and is baptiz'd,  
Is surely the redeem'd by Christ,  
And 'scapes eternal torment.
8. The man that bears the faith that shines  
In works of christian merit,  
Is justified, and bears the signs  
Of a confessing spirit.  
A living faith's what God regards,  
His love doth good without rewards,  
Art thou new born in spirit ?
9. The law reveals sins sinfulness,  
Inchanting th' accusation :  
The gospel tenders saving grace  
For sinners consolation ;  
Bid's all lay hold of Jesu's cross ;  
The law could ne'er retrieve our loss,  
With all its best performance.
10. True genuine gospel works denote  
A faith of God's inspiring.  
That faith is vain, which is remote  
And from good works retiring.



Yet faith alone's what justifies,  
The love t' our neighbour well implies,  
We are sincere believers.

11. The living hope with patience waits  
God's promis'd consolation,  
Takes all the turns of ease and streights  
With christian resignation.

God knows the time for our relief,  
T'assuage our greatest pain and grief,  
In him we have affiance.

12. Be not cast down, when he delays  
To crown thine expectation ;  
He then is nearest, when thy ways  
Seem full of desolation ;  
On his eternal word rely,  
E'en tho' thy wav'ring heart deny,  
And trust in thy redeemer.

13. To Father Son and Holy Ghost,  
Immortal praise be given ;  
Whose passion to restore men lost  
Is all the song of heaven.  
May Jews and all the Gentile-race  
Soon call the Lord their righteousness:  
Thy name be ever hallow'd.

14. Thy kingdom come, thy will be done  
As 'tis by saints in glory ;  
With daily bread our tables crown ;  
Forgive our sins before thee,  
As we forgive our debtors here :  
Let no temptation breed despair :  
From ill redeem us, *Amen.*



90.

49.

**G**REAT God ! in thee I put my trust,  
 Preserve my soul from being lost  
 In shame and desolation.  
 Thy grace, O Lord, I will record  
 To ev'ry generation.

2. Vouchsafe to lend a gracious ear,  
 When I to thee direct my pray'r ;  
 Relieve thy helpless creature ;  
 From outward woes and secret foes  
 Redeem my fallen nature.

3. Thy saving name is my defence ;  
 I seek and draw salvation thence :  
 Thy grace is my pavillion.

Thou art the God, whose very nod  
 Can crush an hostile million.

4. My rock, my refuge, and my tow'r !  
 I rest upon thy mighty pow'r,  
 And trust thy revelation.  
 In thy relief I drown my grief  
 'Gainst satan's machination.

5. Whate'er my fears and foes suggest,  
 Thou art my hope, my joy, my rest,  
 My boast and sure protection.  
 Within thy care I boldly dare  
 Th' whole world and hell's infection.

6. My spirit I commit to thee,  
 My Saviour ne'er depart from me,  
 But grant me thy salvation.  
 In th' hour of death retake my breath  
 Into thy habitation.



7. All honor might and majesty  
 To Father Son and Spirit be,  
 The Three for ever glorious ;  
 In whose rich grace we'll run our race,  
 Till we come off victorious.

---

91.

24.

**F**AITHFUL God ! I lay before thee  
 All the anguish of my heart :  
 Tho' thou know'st how grief has tore me,  
 Better than I can impart.  
 Lord ! my weakness makes me cry,  
 In temptation when I vye  
 With the fiend that would bereave me  
 Of the faith design'd to save me.

2. Thou ! from whom nought is concealed,  
 Know'st how vain's my care and strife ;  
 In thy word thou hast revealed,  
 That free grace restores my life :  
 All the good I find in me,  
 Doth proceed alone from thee ;  
 Thou thy saving health bestowest  
 On those thou in mercy knowest.

3. Unto thee, my God ! I'm crying,  
 In this great necessity ;  
 Hear my deep and frequent sighing,  
 Cast me not away from thee.  
 Satan's malice overthrow,  
 Strengthen me against the foe ;  
 Ever keep my faith from failing,  
 Jesus ! make thy Grace prevailing.

4. Jesu ! source of our adoption,  
 Thou' who never didst reject



Those that mourn their sad corruption,  
 But dost all thy Sons direct:  
 Tho' our faith as small, through fear,  
 As a mustard seed appear,  
 Thou canst make it, O faith's fountain,  
 Alighty to remove a mountain.

5. Let me find, O my Redeemer!  
 Mercy in mine agony;  
 Make me conquer the blasphemer,  
 And brake from his slavery:  
 Strength of faith add by thy word;  
 Grant to me thy Spirit's sword;  
 Thus shall satan be deceived,  
 And his darts of points bereaved.

6. Holy Ghost, of equal honour,  
 With the father and the Son,  
 Of all gifts the only doner,  
 Hear me from thy holy throne;  
 Through thy mercy I believe.  
 Let me not my self deceive.  
 But depend in my unfitness  
 On thy all-sufficient greatness.

7. Rouze me up from present dullness;  
 Thy good work in me advance;  
 And relieve me, from the fullness  
 Of thy gracious countenance;  
 In me keep the spark of grace,  
 That with joy I run the race,  
 And obtain the prize of Sion,  
 Which I ever keep my eye on.

P A R T the second.

8. Greatest God beyond relation,  
 Ever blessed One in Three!



Thou alone art my salvation  
Strengthen mine infirmity :  
Quench thou satan's fiery dart,  
E'er it reach my trembling heart,  
Lest the want of consolation  
Drive me into desperation.

9. Guard me from his vile devices,  
Which thou know'st are numberless ;  
Keep me free when he intices,  
From a fatal carelessness :  
Grant me such a strength that I  
May withstand him valiantly,  
And avoid his secret paces,  
Thro' thine all-sufficient graces.

10. Reach thy hand to thy frail creature,  
That is now in terror fast,  
Shrinking under feeble nature,  
Till the mighty storm is past.  
Lead me by the Holy Ghost,  
So that satan may not boast  
Of his having disappointed  
Me, thy child, thou hast anointed.

11. Come, O mighty, whom I wait on :  
Be my rock and confidence ;  
I've not strength to combat satan,  
Raise me to some eminence ;  
And relieve with thy shield,  
That I may obtain the field.  
Overcome that grand destroyer,  
That has ever been a liar.

12. All my life shall be employed  
In thy praise with all my might



That the friend has been destroyed,  
 And with shame has lost the fight :  
 Glorious shall thy mercy be,  
 Here, and in eternity ;  
 Heav'n and earth, O, great *Jehovah* !  
 Shall resound with *Hallelujah*.

---

92.

50.

COME hither ! saith our blessed Lord :  
 Come all to me with one accord,  
 Ye heavy laden creatures ;  
 Come hither, all ye weary souls ;  
 I'll give you rest from all your toils,  
 And mould anew your natures.

2. My yoke is sweet, my burthen light ;  
 Who'll take it up shall 'scape the weight  
 Of lasting condemnation ;  
 I will assist him with my strength,  
 To conquer sin, and gain at length  
 The prize of his salvation.

3. My active and my passive zeal  
 Was to perform my father's will,  
 And set a bright example,  
 To guide your thoughts and actions by ;  
 If this is fix'd before your eye,  
 Your heart shall be my temple.

4. The world would chuse the bliss I shew.  
 Was it not charg'd to bid adieu  
 To its own will and pleasure :  
 Alas ! there is no other path  
 But a true meek and humble faith  
 That leads to endless treasure :



5. What creature on this earthly ball  
Was ever found, since Adam's fall,  
Without its rueful story.

Who'll here not bear for Jesus's sake,  
Hereafter endless shame shall take,  
And strip of all his Glory.

6. To day the man looks bright and gay ;  
Anon falls sick and faints away ;  
Or death cuts short his flower.

Just as a lilly blooms and dies,  
So quick away the world still flies  
With all its fame and power,

7. The worldling dreads the name of death ;  
And startled by a dying breath  
He makes a quick submission.

He tires himself with trifles here,  
Th' immortal soul's his meanest care,  
Whilst in a hale condition.

8. But when he feels he cannot live,  
He fancies that a "Lord forgive"  
Will purchase his salvation :

But, ah ! the long rejected grace  
May no more shine upon his face,  
May no more have compassion.

9. What doth the misers store avail ?  
Or what the young man's strength ? both fail,  
When death's to give the trial :  
Hast thou at hand the richest store,  
All earthly wit, all earthly pow'r,  
Death would take no denial.

10. No respite learning can obtain ;  
All worldly grandeur is in vain,



To thwart the fatal sentence :  
Who will not seek his saviour's face  
In the bright days of offer'd grace,  
Must die without repentance.

11. But ye dear foll'wers of the Lamb,  
That suffer here in Jesus name,  
Your cross shall end in glory :  
Keep close to God's revealed will,  
And still keep up a christian zeal,  
To sligh t what's transitory.

12. Return ye good for evil deeds ;  
Your innocence at last succeeds ;  
In spite of worldly crosses :  
Give God the vengeance of your cause ;  
Observe your Saviour's gospel laws,  
He will retrieve your losses.

13. Were you to live in constant ease,  
And live as long as you should please,  
Your faith would soon be wasting ;  
But crosses keep, like wholesome salt,  
The flesh from falling and revolt,  
And ruin everlasting.

14. Think not the cross a bitter pill ;  
Reflect what reprobates must feel  
In their despairing station,  
Where soul and body must endure  
Pains past expression and past cure,  
Without the least cessation.

15. But you , that make a better choice,  
Shall share your great Redeemer's joys  
When this your warfare's over ;



No mortal tongue can e'er express,  
 With what Rewards the God of Grace  
 Will crown his faithful lover,

16. And what our great and gracious Lord  
 Has promis'd in his holy word,  
 And seal'd with his own spirit,  
 He will perform and safely bring  
 Our souls where saints and angles sing  
 Of his eternal merit.

---

93.

10.

**O** Lord, how many miseries  
 Assault, and discompose my peace!  
 The path that leads to Sion's gate  
 Is full of thorns, and very freight.

2. How hard it is for flesh and blood  
 To seek the everlasting good!  
 I know not where to turn my face,  
 But, Christ! to thy redeeming grace.

3. My heart has never been dismay'd,  
 Whene'er to thee I look'd for aid;  
 No mortal yet was ever lost,  
 Who put in Christ alone his trust.

4. That thou art God, as well as man,  
 Lord, thy redeeming pow'r makes plain;  
 No greater wonder has been heard,  
 Than this, that God in flesh appear'd.

5. He sav'd us by his death and tomb,  
 From sin, and from the wrath to come.  
 My Jesu, Lord and God alone!  
 What name is sweeter than thy own?



6. No grief can ever be so sore,  
But thy salvation cheers us more ;  
No pain so raging, but thy name  
Can still assuage and heal the same.
7. Nay, though my flesh and heart should fail,  
Thy presence, Lord ! will yet prevail ;  
Enjoying thee, and thy free love,  
I share the bliss of saints above :

8. Thine would I be in soul and mind,  
And leave sin, death, and hell behind ;  
Nor can I better fix my trust,  
Than in the God of whom I boast.

9. Thou never canst forsake thy child,  
That by thy grace is reconciled ;  
Thou art the shepherd of my soul,  
That ever keeps me sound and whole,

P A R T the second.

10. Thou art my comfort and renown.  
My treasure and eternal crown ;  
No tongue can tell, no voice can sing  
What joy the name of Christ doth bring.

11. He that has faith and charity,  
Can by experience join with me ;  
I'd make this bold assertion good,  
And dare to seal it with my blood :

12. Were there no joy in God for me,  
Twere better I should never be ;  
For he that has not Christ within,  
Is dead in trespasses and sin.

13. My soul's fond bridegroom and delight ;  
Thou pearl, above all others bright,



- In thee I justly more rejoice,  
Than in the world's most glitt'ring toys.
- 14 As often as I think on thee,  
My heart for joy doth leap in me,  
When e'er I fix in thee my hope,  
I find a comfort bears me up.
- 15 When in my pain I pray and sing,  
My heart is quite another thing ;  
Thy spirit witnesses, that this  
Is but the fore-taste of thy bliss.
- 16 Therefore while life remains with me,  
I'll bear the cross, and follow thee :  
To thee direct this heart of mine,  
Let it to nothing else incline.
- 17 And aid me by thy mighty grace,  
With joy to run my Christian race ;  
Help me to conquer flesh and blood,  
And make my Christian warfare good.
- 18 Preserve my faith from error free,  
That I may live and die in thee ;  
My Saviour, grant me my desire,  
Let me be thine when I expire.
- 

94.

7.

**J**ESU ! source of gladness,  
Comfort in my sadness,  
Thou canst end my grief ;  
Lord, thy sight I'm wanting,  
While my heart is panting,  
After thy relief,  
Saviour Christ ! my Lamb and Priest !  
Heav'n and earth, without thy treasure  
Can afford no pleasure.



2. Under thy protection,  
Hell and sin's infection

Cannot hurt my heart.

Storms may roar and thunder ;

Satan seek to plunder ;

Vain is all his art.

Lightnings glare may sadly scare,

And disturb the whole creation ;

Christ is my salvation.

3. I defy all evil,

Sword, death, hell, and devil,

With their slavish fear.

Tho' the world's me stinging,

Yet I will be singing,

For my God is near.

Satan's clan may curse and ban ;

Earth and hell must soon be quiet ;

Tho' they storm and riot.

4. All ye worldly treasures !

With your sinful pleasures,

To your slaves remove !

Honour and ambition,

Cease your opposition

To my sacred love ;

Death and pain, with all their train,

Shall do nothing but discover

How I love my lover.

5. I would leave for Jesus

All the gold of Cræsus,

And its dazzling show.

Sisters of ambition !

Your admir'd condition

Must expire in woe.



Get ye hence, ye joys of sense,  
 To the men of wit and pleasure;  
 Jesus is my treasure.

6. Fly, ye gloomy spirits;  
 Jesus with his merits  
 Is my guard and prop.  
 Those that love th' Anointed,  
 Shan't be disappointed  
 Of their living hope.  
 While I here with patience bear,  
 Christ is turning all my sadness  
 Into joy and gladness.

---

95.

39.

**I**N God, the Lord most just,  
 I place my only trust,  
 For he is my redeemer  
 From sin and the blasphemer,  
 He can and will relieve me  
 From what may hurt and grieve me.

Th o' sin doth rage and tear,  
 Yet I will not despair,  
 For Christ is my salvation,  
 In spite of all damnation:  
 On him I am relying  
 While living, or when dying.

3. Should my last minute come;  
 That will convey me home,  
 Where I shall see th' intention  
 Of Christ and his Redemption.  
 I die now or to-morrow  
 Then cease all sin and sorrow.



4. O Lord God, Jesus Christ,  
Our Saviour and High-Priest.

Thy bloody wounds and passion  
Surpass our declaration.

No praise of men or spirits  
Can raise up to thy merits.

5. *Amen*, with one accord

Let us intreat the Lord

To guide us with his spirit ;

'Till we at last inherit

Our great redeemer't glory.

Farewell what's transitory.

---

96.

51.

**G**OD is our refuge in distress,

Our strong defence and armour,

He's present, when we're comfortless,

In storms he is our harbour ;

Th' infernal enemy

Look ! how enrag'd is he !

He now exerts his force

To stop the gospel-course ;

Who can withstand this tyrant ?

2. All human power is but dust ;

Our strength an idle story.

The valiant man, in whom we trust,

Is Christ, the Son of glory.

He is the conqueror,

Vested with sov'reign pow'r.

The Lord both great and good,

The only living God,

Gains us the field of battle.

3. If all the devil's shou'd wage the war,

In order to destroy us,



They should not once put us in fear ;  
 The vict'ry wou'd be joyous.  
 We dare the prince of hell ;  
 With fury let him swell ;  
 He cannot hurt one hair,  
 We shall escape his snare ;  
 Christs single word can rout him.

4. His word puts all our foes to flight ;  
 With shame they are confounded ;  
 For Christ instructs our hands to fight ;  
 His spirit is unbounded :  
 Tho' we should lose our lives,  
 Fame, children, goods and wives,  
 Destroy hell what it can,  
 'Twill find but little gain,  
 God's kingdom is our portion.

---

97.

15.

**I**S God for me ? what is it  
 That men can do to me ?  
 As oft my God I visit,  
 All woes give way and flee ;  
 If God, my head and master,  
 Defend me from above,  
 What pain or what disaster  
 Can drive me from his love.

2. Of this I am persuaded,  
 And boast now openly,  
 That he, whose love ne'er faded,  
 Is wholly turn'd to me ;  
 And that in change and changes  
 He stands at my right hand,  
 And, when the storm advances,  
 'Tis calm at his command.



3. The ground of my profession  
Is Jesus and his blood,  
Which gives me the possession  
Of th' everlasting good :  
What is my breath, while living,  
But smoke and vanity ?  
Does not then what Christ's giving,  
Deserve all love from me ?

4. My Jesus and his merit  
Is all I seek and care ;  
Were he not with my spirit  
Ah ! I shou'd soon despair.  
God's just and holy nature  
Could never bear in sight ;  
So foul and vile a creature  
As I am in his light.

5. 'Tis Christ, who has abolish'd  
The claim of hell and sin ;  
His grace has cleans'd and polish'd  
My humbled soul within :  
In him I raise with gladness  
My voice and courage up,  
And dare indulge no sadness,  
As one that has no hope.

6. I know no condemnation,  
No law, that speaks despair ;  
And satan's imprecation,  
I treat with scornful air :  
No judgment nor sad tidings  
Creates Uneasiness ;  
'Tis Jesus I confide in,  
Who screens me with his grace.



7. His Spirit is the sov'reign  
Possessor of my heart.

No grief there dares to govern ;  
He checks the deepest smart.

He gives his benediction ;  
And, as he dwells in me,

Cries Abba in affliction  
With holy fervency.

8. When seiz'd with fear and anguish  
I feel my wretchedness,

He sighs and speaks a language,  
My tongue ne'er can express ;

But God, who knows the motion,  
His Spirit works in me,

Is pleas'd with the devotion  
Rais'd from humility.

9. His Spirit cheers my Spirit  
With many a sav'ry word,

That those may grace inherit,  
Whose rest is in the Lord ;

Who know he doth a building  
In heav'n anew contrive ;

Both heart and senses yielding  
To all that they believe.

10. There is my sure adoption  
Secur'd and seal'd withal :

My flesh may see corruption,  
But heav'n can never fall.

And though with tears I'm sowing  
This vale of misery,

The light of Christ's bestowing  
Cheers all adversity.



11. Who enter into alliance,  
'Gainst satan, world and sin,  
Will find their fierce annoyance  
Without and from within ;  
Reproach, shame, contradiction,  
Will fall upon his head :  
All manner of affliction  
Will be his daily bread.

12. This all I have digested,  
Yet keep my chearfulness.  
On God my care is rested ;  
In him I acquiesce :  
To him I give my treasure,  
And all I am and have ;  
His love transcends all pleasure  
Here and beyond the grave.

13. Should earth lose its foundation.  
Thou stand'st my lasting rock ,  
No temp'ral desolation  
Shall give my love a shock :  
No sword nor persecution,  
No want nor nakedness,  
Shall cause a diminution  
Of love I now profess.

14. No angel pow'r, nor gladness,  
No shining diadem,  
No passion, love, nor sadness,  
No cruelty, nor flame,  
Of what denomination,  
Be't strong, weak great or small,  
Can breed a seperation  
'Twixt me and God my all.



15. My heart o'erflows with pleasure,  
 And knows not how to grieve ;  
 My song bespeaks the treasure  
 Of joy, I now contrive.  
 The Sun, whose bright enjoyment  
 I feel is Christ, my love,  
 Who gives me sweet employment,  
 And lives and reigns above.

---

98.

21.

**H**OW bright appears the morning star,  
 With grace and truth beyond compare,  
 The royal root of Jesse ;  
 O David's Son of Jacob's line !  
 My soul's delight and spouse divine,  
 Thy love can only bless me.  
 Precious, gracious,  
 Fair and glorious, e'er victorious,  
 Thou my treasure,  
 Far beyond all earthly pleasure.

2. My choicest pearl, and precious crown,  
 God's and the Virgin Mary's Son,  
 Thou King of endless glory !  
 Thou art compar'd to Sharon's flow'r,  
 Thy gospel and its saving pow'r  
 Excels what's transitory.  
 Lovely lilly,  
 O Hosanna, heav'nly manna,  
 Thy sweet flavour  
 Be mine everlasting Saviour.

2. Thy love, so pow'rful and divine,  
 Dart deep into this heart of mine,



Thou brilliant stone and jewel !  
 Confirm me more and more to be  
 A branch of thee, the living tree,  
 That self may lose its fewel,  
 Sighing, dying

Is thy Creature ; for in nature  
 Is no pleasure

Without thee, my king and treasure.

4. From God descends a glance of joy,  
 When thou, with thy most gracious eye,  
 Beholdest thy loving creature.

Immanuel ! my sov'reign Good,  
 Thy word, thy Spirit flesh and blood  
 Renew my very nature :  
 Grant me sweetly

Thine embraces, that the graces  
 Of salvation

May root out all depravation.

5. Thou father, from eternity,  
 In mercy wast inclin'd to me,  
 Through Christ, thy well beloved ;  
 Thy Son has chose me for his bride ;  
 In this my spouse I can confide ;  
 My love shall ne'er be moved.  
 O ! this bliss is

Of his giving, who's the living  
 Bread and manna ;  
 Ever will I sing Hosanna.

6. Tune all your strings of lute and harp,  
 Resolve the notes of flat and sharp  
 Into celestial concords,  
 That nothing may disturb my frame,  
 Which is wrapt up in Jesus' name,



The sweetest of all comforts.

Ringin<sup>g</sup>, singin<sup>g</sup>,

In your praises let the phrases

Of your duty

Please the Lord of bliss and beauty.

7. My joy to all the world be known,

That my beloved keeps his throne

On hills of light and glory.

He'll kindly bring me to that place,

Where all the wonders of his grace

Shall lie disclos'd before me.

*Amen ! Amen !*

Lord my sov'reign ! come and govern

All the nations ;

Come ! I wait with great impatience.

99.

11.

**O** Christ, my sweetest life and light,

Whose loving condescension,

Embraces me by day and night

Beyond my comprehension.

Lord, grant me to return my love

With due and true devotion,

That my notion

Of mercy may improve

In every thought and motion.

2. Let nothing dwell within my heart

But thy sweet love and favour ;

Thy love engage my soul to part

With every sinful Saviour.

Remove my mind from great and small

Which breeds the least division

And collision

N 2.



'Twixt me and God my all,  
Who sav'd me from perdition.

3. How sweet, how glorious and how kind  
's thy great love and merit?

Were this but fix'd within my mind,  
What could disturb my spirit?

Then let no thought arise in me,

No object move my senses,

No pretences

Obstruct my love to thee,

When heav'n on earth commences.

4. O that this great and sov'reign good  
Where once in my possession!

O that it would enflame my blood  
To glow with holy passion!

Grant, I be watching day and night  
To keep this heav'nly treasure

From the seizure

Of satan's secret spite,

Who seeks our woe with pleasure.

5. Thou can'st in love to my relief,  
Bor'st sins due pain and torment,

Hang'st on the cross just as a thief

Or mud'rer without garment,

Scorn'd spit upon and sore distress,

O let thy suff'rings enter

To the center

Of this my stubborn breast,

To melt and make it tender.

6. Thy purple gore, thou shedst for me,  
Is precious, pure and holy,



But this my heart that swerves from thee  
Is flint-like hard'ned folly.

Lord ! make the virtue of thy blood  
Sink deep into the nature

Of thy creature,  
And spread this saving flood  
Through every vein and feature.

7. O that my heart with eagerness  
Would open wide and gather  
Each drop of blood, my sins did press  
From thee my mediator !

O were mine eyes a well of tears  
To gush with inward anguish  
Forth and languish  
Like those, whose loving fears  
At last their object vanquish.

8. O that I with a babe's desire  
Came running, weeping, stretching,  
As long, till love's intrinick fire  
My longing soul were catching !

Oh ! would thy heart unite with mine  
In loving condescension,  
And th' extension

Of all thy pow'rs divine,  
Admit of no declension.

9. Oh draw me nearest ! after thee  
And I shall run with pleasure,  
I'll run with all the fervency

T' embrace thee, Lord, my treasure !  
And taste the sweetness of that love,  
Whose blest communication  
Brings salvation,  
Doth sin and grief remove,  
With ease on all occasion.



10. My comfort, jewel, life and light,  
My sov'reign good and portion !  
Make me partaker of thy sight,  
I'm thine with all devotion,  
Without thy love, there's nought but gall,  
I find no satisfaction,  
But distraction  
Surroundig every wall,  
And causing sad reflection.
11. But Lord ! thy love is perfect rest,  
The source of all true pleasure :  
O Jesu ! grant my soul be blest,  
T' enjoy thee without measure :  
Be thou my flame and burn in me,  
My balsam, be thou healing  
All that's ailing,  
And all depravity,  
I'm still with grief bewailing.
12. Thy love, my Saviour ! all supplies,  
Whate'er my soul is wanting ;  
'Tis the true light unto mine eyes,  
My cordial when I'm fainting :  
My sweetest wine and heavenly food  
My richest robe and garment,  
My preferment.  
Defence of life and blood,  
My lodge and safe apartment.
13. My dearest dear, if thou remove  
What is my birth and being ?  
Should'st thou withdraw thy precious love,  
My best of goods were fleeing :  
Grant, I may strive to entertain  
Thee, my sweet guest, with g'adness,  
That no sadness



Disturb thy love again,  
Which cures my sinful madness.

14. Thy love has always been the same,  
E'en from my first beginning.  
Before I knew thy glorious name,  
Could do nought else but sinning :  
Oh ! let thy love, almighty Lord !  
Continue to attend me,  
And defend me  
From fiends of any sort,  
That would destroy and rend me.

15. Lord grant thy love and influence,  
On this my present station.  
But if by frailty I should chance  
To swerve from my salvation :  
Be thou my guide and counsellor,  
In all my thoughts and actions,  
Give corrections,  
When sin's deluding pow'r,  
Would drive me to distractions.

16. Thy love uphold me when distressed,  
Add strength when I am fainting ;  
And when this mortal period's past,  
My heart for thee be panting :  
Then let thy loving faithfulness  
Support my aspiration,  
Breathe salvation  
With joy through death to press,  
And taste love's full possession.

100.

52.

**W**HAT to do in my condition,  
Or what course now must I take,



Since my conscience is awake,  
And reveals sin's foul ambition ?

This sole confidence I have,  
Jesu ! thee I'll never leave.

2. True ! my uncontroul'd transgression  
Has run counter to thy will,  
Yet I'm sure thou lov'st me still,  
By thy gracious intercession.

Let my sins oppress and grieve,  
Jesu ! thee I'll never leave.

3. Tho' the yoke of sad temptation,  
Which true Christians daily feel,  
Follows me upon the heel,

This shall cause no separation  
'Twixt my Saviour and my grief,  
Jesu ! thee I'll never leave.

4. True, my life is but a bubble,  
And 'a vapour in the air,  
Death attends us every where ;  
All this gives me no great trouble,  
Tho' I'm going to the grave,  
Jesu ! thee I'll never leave.

5. Die I soon, I'm soon removed  
From this world's impertinence,  
Rest in hopes of better sense,  
And assur'd that my beloved,  
My salvation did retrieve,  
Jesu ! thee I'll never leave.

6. Thou my life and resurrection,  
Wilt in thine appointed time  
Raise me to a life sublime,



And thy grace is my protection,  
 When rebellious souls shall grieve ;  
 Jesu ! thee I'll never leave.

Ever shalt thou be my Jesus :  
 Thou canst change this life of pain  
 To perpetual joy and gain,  
 Seal my soul with all thy graces,  
 Thou canst give and I receive,  
 Jesu ! thee I'll never leave.

---

101.

10.

**F**AITH comes by hearing God's record  
 Concerning Jesus Christ the Lord ;  
 The happy means, which heav'n hath blest  
 To bring us to the gospel-rest.

2. The joyful sound is news of grace,  
 Redemption of a fallen race,  
 Thro' Jesu's righteousness divine,  
 Which bright from faith to faith doth shine.

3. The promise of immortal bliss  
 We have in Christ our righteousness :  
 By this our righteousness is bought,  
 Faith pleads that right, but buys it not.

4. True faith receives the offer'd good,  
 And promise seal'd with Jesu's blood.  
 Faith gives no title to the bliss,  
 But takes the Saviour's righteousness.

5. In the redeemer, as my head,  
 The cov'nant is established :  
 In him the promises are Yea,  
 In him Amen, and not in me.



102.

8.

**H**EAL us, Immanuel, here we are,  
Waiting to feel thy touch ;  
Deep wounded souls to thee repair,  
And Saviour, we are such.

2. Our faith is feeble, we confess,  
We faintly trust thy word ;

But wilt thou pity us the less ?  
Be that far from thee, Lord.

3. Remember him, who once apply'd  
With trembling for relief :

“ Lord, I believe, with tears, he cri'd,  
“ O help my unbelief.”

4. She too, who touch'd thee in the press,  
And healing virtue stole,

Was answer'd : “ Daughter, go in peace,  
“ Thy faith hath made thee whole.”

5. Conceal'd amid'st the gath'ring throng,  
She would have shun'd thine eyes,

And if her faith was firm and strong,  
Strong were her doubts likewise.

6. Like her, with hopes and fear we come  
To touch thee, if we may ;

Oh send us not despairing home,  
Send none unheal'd away

103.

8.

**M**istaken souls ! that dream of heav'n,  
And make thier empty boast

Of inward joys, and sins forgiv'n,  
While they are slaves to lust.



2. Vain are our fancy's airy flights,  
If faith be cold and dead ;  
None but a living pow'r unites  
To Christ the living Head.
3. 'Tis faith, that changes all the heart,  
'Tis faith that works by love,  
That bids all sinful joys depart,  
And lifts the thoughts above.
4. 'Tis faith, that conquers earth and hell,  
By a celestial pow'r ;  
This is the grace that shall prevail  
In the decisive hour.
5. True faith obeys its author's will,  
As well as trusts his grace ;  
A pard'ning God is jealous still  
For his own holiness.
6. When from the curse he sets us free,  
He makes our natures clean ;  
Nor would he send his son to be  
The minister of sin.
7. His Spirit purifies our frame,  
And seals our peace with God ;  
Jesus, and his salvation came  
By water and by blood.

104.

16.

**N**OW I have found the ground, wherein  
Sure my soul's anchor may remain ;  
Ev'n Christ, who to atone for sin,  
Was as a spotless victim slain,  
Whose mercy shall unshaken stay,  
When heav'n and earth are fled away.



2. O Lord thy everlasting grace  
Our scanty thoughts surpasses far ;  
Thou show'st maternal tenderness,  
Thy arms of love still open are,  
Thy heart o'er sinners can't but break,  
Whether thy grace they flight or take.
3. God in man's death takes no delight,  
Each soul may grace and life obtain,  
In him, who left his glory bright,  
Took flesh, liv'd, dy'd and rose again :  
And now he knocks times numberless  
At our heart's door, and offers grace.
4. O love thou bottomless abyss !  
My sins are swallow'd up in thee :  
Cover'd is my unrighteousness :  
From condemnation now I'm free :  
Since Jesu's blood, thro' earth and skies  
Mercy, free boundless mercy cries,
5. With faith I plunge me in this sea ;  
Here is my hope, my joy, my rest.  
Hither, when sin assails, I flee,  
And lean by faith on Jesu's breast.  
Away, sad doubt, and anxious fear,  
For mercy I can freely share.
6. Tho' waves and storms go o'er my head,  
Tho' strength, and health, and friends be gone ;  
Tho' joys be wither'd all, and dead ;  
Tho' ev'ry comfort be withdrawn ;  
Steadfast on this my soul relies,  
Jesus, thy mercy never dies.



7. Fix'd on this ground may I remain,  
 Tho' my heart fail, and flesh decay ;  
 This anchor shall my soul sustain,  
 When earth's foundations melt away ;  
 Mercy's full pow'r I then shall prove,  
 Lov'd with an everlasting love.

---

105.

3.

**L**AMB of God, who thee receive,  
 Who in thy communion live,  
 Cry by day and night to thee,  
 As thou art; so let us be.

2. Fix, O fix our wav'ring mind,  
 To thy cross our spirits bind :  
 Gladly now we would be clean ;  
 Cleanse our hearts from ev'ry sin.

3. Dust and ashes though we be,  
 Full of guilt and misery ;  
 Thine we are, thou son of God,  
 Take the purchase of thy blood.

4. Sinners who in thee believe,  
 Everlasting life receive ;  
 They with joy behold thy face,  
 Triumph in thy pard'ning grace.

5. When thy glorious light we see,  
 Jesus, we're athirst for thee ;  
 When thy quick'ning pow'r we prove,  
 We're enkindled by thy love.

6. Boundless wisdom, pow'r divine,  
 Love unspeakable are thine ;  
 Never-ceasing praise be giv'n  
 Unto thee in earth and heav'n.



106.

10.

**B**Y various maxims, forms and rules,  
That pass for wisdom in the schools,  
I strove my passion to restrain ;  
But all my efforts prov'd in vain.

2. But since my Saviour I have known,  
My rules are all reduc'd to one ;  
To keep my Lord, by faith, in view,  
This strength supplies, and motives too.

3. I see him lead a suff'ring life,  
Patient, amidst reproach and strife ;  
And from his pattern courage take  
To bear and suffer for his sake.

4. Upon the cross I see him bleed,  
And by the sight from guilt am freed ;  
This sight destroys the life of sin,  
And quickens heav'nly life within.

5. To look to Jesus as he rose  
Confirms my faith, disarms my foes ;  
Satan I shame and overcome,  
By pointing to my Saviour's tomb.

6. Exalted on his glorious throne,  
I see him make my cause his own ;  
Then all my anxious cares subside,  
For Jesus lives, and will provide.

7. I see him look with pity down,  
And hold in view the conq'ror's crown ;  
If press'd with griefs and cares before,  
My soul revives, nor asks for more.



3. By faith I see the hour at hand  
 When in his presence I shall stand;  
 Then it will be my endless bliss  
 To see him where, and as he is.

---

107.

8.

**I**N evil long I took delight  
 Unaw'd by shame or fear,  
 Till a new object struck my sight,  
 And stopp'd my wild career.

2. I saw One hanging on a tree  
 In agonies and blood,  
 Who fix'd his languid eyes on me,  
 As near his cross I stood.

3. Sure, never, till my latest breath,  
 Can I forget that look;  
 It seem'd to charge me with his death,  
 Though not a word he spoke.

4. My conscience felt and own'd the guilt,  
 And plung'd me in despair;  
 I saw my sins his blood had spilt,  
 And help'd to nail him there.

5. Alas! I knew not what I did,  
 But now my tears are vain;  
 Where shall my trembling soul be hid?  
 For I the Lord have slain.

6. A second look he gave, which said,  
 "I freely all forgive;  
 'Tis this blood is for thy ransom paid,  
 "I die, that thou may'st live."



7. Thus, while his death my sin displays,  
 In all its blackest hue ;  
 (Such is the mystery of grace)  
 It seals my pardon too.
8. With pleasing grief and mournful joy,  
 My spirit now is fill'd,  
 That I should such a life destroy,  
 Yet live by him I kill'd.
- 

108.

10.

THE one thing needful, that good part,  
 Which Mary chose with all her heart,  
 I would pursue with heart and mind,  
 And seek unweary'd till I find.

2. But O, I'm blind and ignorant,  
 The Spirit of the Lord I want,  
 To guide me in the narrow road  
 That leads to happiness and God.

3. My mind enlighten with thy light,  
 That I may understand aright  
 The glorious gospel-mystery,  
 Which shows the way to heav'n and thee.

4. Hidden in Christ the treasure lies,  
 That goodly pearl of so great price ;  
 No other way but Christ there is  
 To endless happiness and bliss.

5. O Jesus Christ my Lord and God,  
 Who hast redeem'd me by thy blood ;  
 By faith unite my heart to thee,  
 That we may never parted be.



109.

8.

WHAT joy or honor could we have,  
We all unclean and base,  
If not the holy Lamb of God  
Our joy and honor was.

2. Of nothing we have ever done,  
To boast can we desire,  
When he to judge us shall appear,  
Whose eyes are flames of fire.

3. None is so holy, pure and just,  
So perfected in love,  
That his best plea, or self-defence,  
Of any weight could prove.

4. Nor is there any other way  
Into the holy place,  
But Christ who took away our sins,  
His blood and righteousness.

5. To him poor sinners may appeal  
With all their misery,  
The angels joy to see them come,  
Christ calleth, "Come to me."

6. Happy the souls who contrite are,  
Them Jesus doth invite,  
And gives to everlasting bliss  
A never failing right.

7. Tho' comforted they still distrust  
Their own untoward heart,  
And wonder that the Lord to them  
Such mercy could impart.



3. To world and sin they bid adieu,  
His pardon daily prove,  
Desiring larger draughts to drink  
Of Jesus dying love.
9. When thus the blessings of his blood  
And merits we enjoy,  
Yea, from the fulness of his grace,  
Take daily fresh supply.
10. Then we with pity look on thole  
Who still in darknes are,  
Inviting them to turn to Christ,  
And in his mercy share.
11. For we thro' grace, are taught to think  
Each sinner that we see,  
May pardon, thro' Christ's precious blood,  
Obtain, as well as we.
12. For Jesu's pardon, love and grace,  
Produce a humble shame,  
And prompts our heart with thankfulness,  
His goodness to proclaim.
- 

HO.

8.

**T**HE Saviour's blood and righteousness,  
My beauty are, my glorious dress ;  
Thus well array'd, I need not fear,  
When in his presence I appear.

2. The holy, spotless Lamb of God,  
Who freely gave his life and blood,  
For all my num'rous sins t' atone,  
For my Lord and Saviour own.



3. In him I trust for evermore,  
He has expung'd the dreadful score  
Of all my guilt : which done away,  
I need not fear the judgment-day.
4. Therefore my Saviour's blood and death  
Is here the substance of my faith ;  
And shall remain when called hence,  
My only hope and confidence.
5. For should I e'er so faithful prove,  
And serve the Lord with zeal and love,  
And spend my life for him I serve,  
Nor e'er from his commandments swerve ;
6. Yet when my Saviour I shall see, To be  
This, this shall prove my only plea :  
" Accept a sinner, void of good,  
" Whom thou'lt redeemed by thy blood."
7. Thus Abraham was sav'd by grace,  
Believing in Christ's righteousness ;  
And all the num'rous ransom'd host  
Make Jesu's blood their only boast.
8. They sing : " All glory doth pertain  
" Unto the Lamb, for he was slain ;  
" And hath redeem'd us by his blood,  
" And made us kings and priests to God "
9. Whilst in the body I remain,  
This doctrine only, I'll maintain ;  
And both in word and deed proclaim  
The pow'r of Jesu's saving name.
10. I'll praise him to eternity,  
Since he vouchsaf'd a man to be,



And made himself a sacrifice,  
Paying for all a ransom price.

11. O King of glory, Christ the Lord!  
God's only Son, eternal Word!  
Might all the world thy mercy prove,  
Believe the power and taste thy love.

12. Thy incarnation, wounds and death,  
My hope remain while here I breathe,  
Till I shall see thee face to face,  
Adorned with thy righteousness.

---

## III.

## 8.

O God of mercy, grace and love,  
Thy yearning bowels did thee move  
To call me from death's gloomy night  
Into thy own amazing light.

2. Yes I was wholly dead in sin,  
Wholly corrupt and spoil'd within,  
The carnal mind still bore the sway,  
And hurried me a slave away.

3. It caus'd thee pain, O Son of God,  
To see the purchase of thy blood,  
So deeply sunk in misery,  
And 'twas thy aim to set me free.

4. Thou hast drawn me with cords of love,  
Till thou at last didst conqu'ror prove,  
Till sin's strong pow'r thou hadst suppress,  
And till my weary soul had rest.

5. Now thro' thy wounds my soul hath found  
Peace, righteousness and solid ground,



've now obtained, thro' thy grace,  
Amongst thy ransom'd flock a place.

1. I thee adore, my gracious King,  
And joyful hallelujah sing,  
My eyes with greatful tears o'erflow,  
For all the mercies thou didst show.

2. Guide me throughout my future race,  
And let me live unto thy praise.  
In life and death, O may I be  
Devoted wholly unto thee.

---

112.

6.

O ! at last I've found my Saviour  
Who laid down his life for me :

He (O undeserved favor)

Own'd me as his property :  
Conscious of my imperfection,  
I'll rely on his direction :  
I will nothing know beside  
Jesus and him crucify'd.

2. Others may seek satisfaction  
In this poor world's vanity ;  
Mean while shall my heart's affection

On my Saviour fixed be,  
On his meritorious suffering  
And sin-expiating offering :  
To the world I bid adieu,  
Christ alone I have in view.

3. Jesus cur'd my soul's infection  
By his suff'rings, stripes and wounds :  
O most powerful reflection !  
Hence my ev'ry good redounds ;



Thro' his death and holy merit  
 I shall heav'nly joy inherit.  
 I believe this heartily :  
 He saves freely thee and me.

4. Jesus yields me delectation,  
 When I'm weak he strengthens me,  
 Sweetens all my tribulation,  
 And supports me constantly.  
 His atoning death and passion  
 Are the cause of my salvation.  
 Therefore Christ shall ne'er depart  
 From my sight and from my heart.

5. O ! I'm lost in deepest wonder,  
 To think, he shall soon appear  
 To receive me gladly yonder,  
 And wipe off my ev'ry tear :  
 Then my greatful song and praises  
 Will resound in heav'nly places.  
 Here by faith to him I'll cleave,  
 Jesus will I never leave.

---

113.

10.

**W**E pray thee, wounded Lamb of God !  
 Cleanse us in thy atoning blood ;  
 Give us to know thy love, then pain  
 Is sweet, and life or death is gain.  
 2. Take our poor hearts, and let them be  
 For ever clos'd to all but thee ;  
 Seal thou our breasts, and let us wear  
 That pledge of love for ever there.  
 3. How can it be, thou heav'nly King,  
 That thou should'st man to glory bring !  
 Make slaves the part'ners of thy throne,  
 And give them an immortal crown !



4. Ah, Lord ! enlarge our scanty thought,  
To know the wonders thou hast wrought -  
Unloose our stammering tongues to tell  
Thy love immense, unsearchable.

5. First-born of many brethren, thou ;  
To thee both earth and heav'n must bow ;  
Help us to thee our all to give,  
Thine may we die, thine may we live !

---

114.

3.

**G**RANT, most gracious Lamb of God ;  
Who hast bought me with thy blood,  
That my soul and body be  
Quite devoted unto thee.

2. Jesus hear my fervent cry !  
My whole nature sanctify ;  
Root out all that is unclean,  
Tho' it cause me pungent pain.

3. Gracious Lord ! I wish alone  
Thine to be, yea quite thine own,  
And to all eternity,  
To remain thy property.

---

115.

8.

**J**ESUS, my Saviour, full of grace,  
Be thou my heart's delight,  
Remain my fav'rite theme always,  
My joy by day and night.

2. Hungry and thirsty after thee,  
May I be found each hour.  
Humble in heart, and constantly  
Supported by thy pow'r !



3. May thy blest spirit to my heart,  
Throughout my future race,  
True faith and constancy impart  
To live unto thy praise.

4. The myst'ry of redeeming love  
Be ever dear to me :  
Till I shall once in heav'n above,  
For ever dwell with thee.

---

116.

8.

**T**IS heav'n itself on earth to see  
Thy face, my gracious Lord ;  
The noblest, most substantial joys  
Thy cheering smiles afford.

2. Then say'st, dear Jesus, all thy saints,  
Who love thy face to see,  
Shall have, whilst in this vale of tears,  
Kind visits oft from thee.

3. O let my soul with thee converse,  
Who art my chief delight ;  
For the whole world can't ease my heart,  
If banish'd from thy sight.

---

117.

19.

**B**LISS beyond compare,  
Which in Christ I share,  
He's my only joy and treasure,  
Tasteless is all worldly pleasure,  
When in Christ I share  
Bliss beyond compare.

2. Jesus, thou'rt my joy,  
Therefore blest am I ;



O thy mercy is unbounded,  
 All my hope on thee is ground'd ;  
 Jesus, thou'rt my joy,  
 Therefore blest am I.

3. When the Lord appears,  
 This my spirit cheers :  
 When his love to me revealing,  
 He, the Son of grace, with healing,  
 In his beams appears,  
 This my spirit cheers.

4. Then all grief is drown'd,  
 Pure delight is found,  
 Joy divine which never sadeth,  
 Which no sorrow e'er invadeth,  
 Ev'ry grief is drown'd  
 Where such bliss is found.

---

118.

19.

WHO is like thee ; who ?  
 Sweetest rest, Jesu !

To thy beauty nothing reaches :  
 Thou'rt the life of undone wretches,  
 Thou art their light too,  
 Sweetest rest, Jesu !

2. Life ! thou dyd'st for me ;  
 From all misery  
 And distress, me to deliver :  
 My transgressions thou didst cover,  
 And from misery  
 Brought'st me to God nigh.

3. Highest King and Priest,  
 Prophet, Lord and Christ !



Thy dear scepter is embraced  
 By me, at thy feet abased :  
 Mary's place, thy feet,  
 Are my happy seat.

4. Quite in thee draw me,  
 That for love to thee  
 I may melt; and daily bolder  
 Cast all mis'ry on thy shoulder,  
 Which I feel in me :  
 Draw me quite in thee.

5. Wake me right, that so  
 I my course pursue,  
 Towards thee, with love most tender ;  
 So that Satan me can't hinder  
 By his craft or force,  
 Further than my course.

6. Give me courage good,  
 That my wealth and blood  
 I may lose for thee with gladness,  
 And hate flesh's lustful madness.  
 Grant me this, my God !  
 Thro' thy precious blood.

119.

13.

**J**ESU ! my heart's most joyful rest,  
 My soul's delight and treasure !  
 Which leaning on thy loving breast  
 Receives extatick pleasure.  
 My lips attempt a praise for thee,  
 Though thine unmatch'd love to me  
 Exceeds all thought and measure.

2. My heart's wrapt up in extasy  
 Whene'er it feels thy presence ;



It sings, it shouts, it leaps for joy,

And tunes its chearful cadence ;

As oft it kisses thee by faith,

Draws life, and grace, and all it hath,

From thy most loving essence.

3. Thou art my sweet and wondrous light,

By which my soul and Spirit

Discern with open face thy sight

Of thine all saving merit :

O take my heart, and fill the same,

With all the splendor of thy name ;

O Lord do not defer it.

4. Thou art my sure and heav'nly way,

All's plain thro' thee before me :

Who knows thee doth not run astray,

But treads the path to glory.

Great Saviour, let me ne'er expect

To find yet heav'n thro' sad mistake

In things but transitory.

5. Thou art the truth, and thee alone

I've firmly chose to guide me ;

Thy word I can depend upon,

All's false and shew beside thee.

Lord, set my heart at liberty,

That keeping close and true to thee,

Thy grace may safely hide me.

6. Thou art my life whose influence

Shall be my soul's direction ;

Thy Spirit guiding ev'ry sense

Shall rule my thought and action ;

That fill'd with spirit, life and grace,

I may run strait my christian race,

And suffer no defection.



7. Thou art my sweet and heav'nly bread,  
Thy father's choicest present ;

On which I live, when hunger's dread  
Requires support incessant :

Thou manna ! strength'ning life and blood,  
Grant me t' avoid such tempting food,  
As carnal tastes think pleasant.

8. Thou art my cordial, and thy fruit  
Is of celestial flavour :

Who tastes thee once, is in pursuit  
T' enjoy thy constant Savour.

O living source, for which I part  
Thy sweetness pour in full extent  
Into my soul for ever.

9. Thou art my ornament of grace,  
My wedding robe and garment,  
Deck't with white silk of righteousness,  
My soul to high preferment.

Grant me to count that glitt'ring pomp,  
Th' whole world runs after in the lump,  
As dung of no concernment.

10. Thou art my rock and safe retreat,  
Where I may dwell securely ;  
From whence no hellish crew can beat,  
No scorching heat can touch me.

Incarnate Saviour, grant thou me  
To be for ever found in thee,  
Thy love can best insure me.

11. Thou art the shepherd of my soul,  
And my sweet food and pasture,  
Thou brought'st me back, when I did stroll  
With great transporting gesture :



Now take thy sheep within thy care,  
Lest it by force or flatt'ring snare  
Stray from thy flock hereafter.

12. My soul's kind bridegroom! that's the name  
By which I shall embrace thee :  
My sov'reign High-Priest, and the Lamb,  
Whose dying doth solace me !  
My king who doth my heart possess,  
And puts my foes to great distress,  
When they presume to face me.

13. Thou art my choicest friend whose love  
Affords true satisfaction ;  
My brother, who doth faithful prove,  
True mother in dejection :  
Physician of my deepest sores,  
My balm and my careful nurse,  
That keeps me from distraction.

14. Thou art my leader in the fight,  
And captain of salvation ;  
My courage in the greatest fright,  
My ship in navigation :  
Mine anchor in a dreadful storm,  
My pilot in shipwreck's alarm,  
Who never miss'd his station.

15. Thou art my leading star and guide,  
When darkness will confound me ;  
My rock in wants on every side,  
My heath when depth will drown me :  
My sweet desert in bitterness,  
My safe retreat and shelt'ring place,  
When sudden show'rs surround me.



16. Thou art mine Eden, where I spend  
 My silent hours with pleasure ;  
 My sweetest flow'r, which I attend,  
 And humbly smell at leisure :  
 My lovely rose in crossing vale,  
 Where thorns and briars still assail  
 My steps and check my pleasure.

17. Thou art my comfort when I'm sad,  
 In joy, my song's oblation ;  
 By day my task, which makes me glad,  
 At night my meditation.  
 In sleep my sweetest dream and rest,  
 My softest quilt that warms my breast,  
 And skreen of my salvation.

18. What shall I further boast of thee  
 My God, my Lord, my Lover ?  
 For thou art more than all to me,  
 What words can ne'er discover.  
 Lord ! let thy constant love increase,  
 Till soul and spirit are at ease,  
 And time and sighs are over.

120.

4.

**J**ESUS, Jesus, nought but Jesus  
 Shall my wish and zeal be still;  
 Now my longing never ceases  
 To conform to Jesus' will :  
 For my heart with him quite fill'd,  
 Cries, O Lord, but what thou wilt  
 2. Even to thee my love I tender,  
 To thy praise I live and move ;  
 All I have to thee I render,  
 For thou gav'st me all in love.



In thy blood which thou hast spilt,  
I'm secure, do what thou wilt.

3. Should what's prosp'rous in appearance,  
Yet be contrary to thee ;  
Quickly change the false adherence,  
Jesu grant what's good for me,  
Be thou mine, thy kingdom build.  
I'll be thine, do what thou wilt.

4. Undomine, and do thy pleasure,  
In and through me, God my all !  
Let me love thee without measure,  
When I mourn, joy, rise or fall.  
If thine image is rebuilt,  
I'm content : do what thou wilt.

5. Sacred Lord, thy name be praised,  
That thou gav'st thyself for me,  
And hast by thy spirit raised  
New desires to cry to thee :  
Do with me, my rock and shield !  
What thou wilt ; yea, what thou wilt.

THE WORD OF GOD.

121.

10.

**L**ORD Christ, reveal thy holy face,  
And send the spirit of thy grace,  
To fill our hearts with fervent zeal,  
To learn thy truth, and do thy will.

2. Lord lead us in thy holy ways,  
And teach our lips to tell thy praise.  
Increase our faith, and raise the same  
To taste the sweetness of thy name.



3. Till we with angels join to sing  
Th' eternal praise of thee our king.  
Till we shall see thee face to face,  
And all the glories of thy grace.
4. To God the Father, God the Son,  
And God the Spirit, three in one,  
Be honour, praise, and glory giv'n,  
By all on earth, and all in heav'n.
- 

122.

35.

**D**EAREST Jesu, we are here,  
To be in thy word instructed ;  
Guide our hearts, O thou, who'rt near ;  
Let our minds hence be conducted  
And from earth be elevated ;  
Where we wish to be translated.

2. All our knowledge brings no light  
But is vain and dark by nature,  
Till thy holy spirit bright  
Forms within us the new creature,  
Pious thoughts and true devotion  
Have their source from thy blest motion.

3. O thou glory all divine,  
Light of light from God proceeding,  
All our hearts and minds refine,  
When thy word our souls is feeding.  
Let our pray'r, and meditation  
Be a sweet and blest oblation.



## CATECHISATION.

123.

8.

**T**HOU, gracious Saviour, for my good  
 Wast pleas'd a child to be,  
 And thou didst shed thy precious blood  
 Upon the cross for me.

2. Come then, and take this heart of mine,  
 Come take me as I am ;  
 I know that I by right am thine,  
 Thy love my heart doth claim.
3. Low at thy feet still may I bow,  
 Be thine, my Saviour, still ;  
 In nothing bad myself allow,  
 Nor ever show self-will.
4. Preserve, I pray, my heart secure  
 From ev'ry hurt and stain :  
 First make it, and then keep it pure,  
 And shut to all that's vain.
5. If early thou wilt take me hence,  
 O that no harm will be :  
 Since endless bliss will then commence,  
 When I shall live with thee.
6. If thou wilt have me longer stay,  
 In years and stature grow ;  
 Help me to serve thee night and day,  
 While I am here below.
7. Then after walking in thy ways,  
 And serving thee in love,  
 Receive me to thyself in peace,  
 To sing thy praise above.



124.

10.

**T**HOU Guardian of thy lambs, behold  
 These tender ones of thy dear fold ;  
 Take them in thy peculiar care,  
 Secure their souls from ev'ry snare.

2. Let nothing in their minds take place,  
 But what comes from thy blood and grace ;  
 May that sink deep into each heart,  
 And let nought else have any part.

3. Set on their breasts thy Spirit's seal,  
 Within their hearts thy love reveal,  
 And their poor souls securely keep  
 Among thy flock of little sheep.

125.

10.

**Q.** **D**EAR children, whom the Saviour loves,  
 Tell me what each one most approves,  
 In heav'n and earth what prize ye most ?

A. Jesus who saved us when lost.

2. **Q.** How was it that you needed him ?  
 For what did he your souls redeem ?

A. We all like sheep had gone astray,  
 And were by nature satan's prey.

3. **Q.** How did our Lord accomplish this ?

A. He left his throne and heav'nly bliss.  
 A man of sorrows he became,  
 And dy'd that he our souls might claim.

4. **Q.** And can the children Jesus find ?

A. To children he reveals his mind.

**Q.** Do children feel his love within ?

A. O yes, and he forgiveth sin.



5. Q. And will you always Jesus love ?

A. Yes, till we are with him above ;  
Till death our souls and bodies part,  
Him we will love with all our heart.

B A P T I S M.

126.

18.

I AM baptiz'd in thy name precious,  
God, Father, Son and Holy Ghost ;  
Poor I am, one of thy seed gracious,  
The flock to thee a hallow'd host.  
I am implanted into Christ,  
And with his holy spirit baptiz'd.

2. Now as thy child and heir I'm owned,  
My Father dear, by thee. Thy blood  
O Saviour true, all sin hath drowned,  
And all my wants thy death made good.  
Thou wilt, O Spirit, kind to me  
In ev'ry strait my comfort be.

3. I have engag'd to fear and love thee,  
Truth and obedience to shew ;  
'Twas thy own choice alone did move thee  
To make me thine, O make me true.  
Again I have renounc'd the fiend  
And all his works to my life's end.

4. This cov'nant, faithful God, will ever  
Remain, on thy part, firm and sure ;  
And, tho' weak I transgress, let never  
Thy grace depart, keep me secure :



Whene'er I slip, then mark my pain,  
Restore me to thy grace again.

5. My God, to thee myself I'm giving  
Heart, soul and body, here anew;  
New grace may I be now receiving  
To be of faithful mind and true.

No drop of blood within me run  
Which does not beat, Thy will be done.

6. Away, thou darksome prince true styled,  
With thee I've no connection more,  
And tho' my conscience be defiled,  
My saviours blood washes it o'er.

Away vain world and sin depart,  
God knows, from you is freed my heart.

7. Let this my purpose stagger never,  
God Father, Son and Holy Ghost,  
Keep me within thy cov'nant ever,  
Till by thy will my breath is lost.  
Thus unto thee I live and die,  
And praise thee to eternity.

---

127.

8.

**F**ATHER of Jesus Christ our Lord!  
(In him our Father too)

O blest, we pray, with one accord,  
The work we have to do.

2. Jesus! as water well applied  
Will make the body clean;  
So in the fountain of thy side  
Wash thou this soul from sin.

3. O Holy Ghost! with pow'r apply  
The Saviour's cleansing blood;  
Own thou this babe and testify:  
"It is a child of God."





4. How do I with spirits hunger,  
Lamb, to taste thy goodness linger :  
O how use I oft with crying,  
After this food to be fighting !



O how use I to be thirsting,  
For the drink from life's prince bursting !  
All my bones with God connected,  
This I wish through Christ effected.

5. Tender joy and child-like trembling,  
I find in me, past dissembling,  
For the food to which I'm bidden,  
And its mode and manner hidden,  
Give me cause for exclamation,  
Lord, how great's thy operation !  
Who can paint with reason's pencil,  
Thy Omnipotence's counsel ?

6. No, our mind is far too shallow,  
In this wonder thee to follow ;  
How thy bread's ne'er spent nor wasted,  
Though by many thousands tasted ;  
How we with thy grape's production  
Get Christ's blood by mystic suction.  
O the wonders deep and blessed,  
By God's spirit alone expressed.

7. Jesu ! Sun which me enlightens,  
And my poor existence brightens ;  
Ground of my salvation's structure,  
My life's source, my thought's instructor :  
At thy feet I here fall prostrate,  
Thy aim let me no ways frustrate ;  
But to the bett'ring my condition,  
And thy praise, share this nutrition,

8. Thou thro' love incomparable,  
Didst from heav'n stoop to a stable ;  
Thy pure life, us to recover,  
To death's fury didst yield over,



And for ransom peremptory,  
Gav'st thy blood, O Lord of glory !  
This affords exhilaration,  
In thy love's commemoration.

9. Jesu, bread of life most dainty,  
Be this all to me not empty ;  
Much less let me, to my damage,  
Draw nigh, without hearty homage ;  
But let me amidst this eating,  
Thy lov's depth be penetrating,  
Till I hence shall make transition,  
To th' eternal feat's fruition.

---

129.

35.

CHRIST, th' eternal Lamb of God,  
Died for man his rebel creature,  
Paid the ransom with his blood,  
To restore fall'n human nature :  
Those that mourn their deep corruption  
Share their Saviour's blest adoption.

2. This was loving like a God,  
Who in wondrous condescension  
Sent his only Son abroad,  
To reveal his blest intention :  
That the children of perdition  
Should be heirs of God's fruition.

3. Now that we are reconcil'd  
By the Son's humiliation ;  
Will not that triumphant child  
Save us by his exaltation ?  
We, for whom he bore such labours,  
Are the darlings of his favour.



4. Now we live by faith in Christ,  
 Eying still his bright example,  
 Who for us was sacrific'd,  
 And declares our hearts his temple.  
 Thus we sinners boast with pleasure  
 The possession of this treasure.
5. Father, to thy mercy-seat  
 Be our best of thanks directed ;  
 Lord, the rage of sin defeat,  
 Still assaulting thine elected :  
 And for ever, by thy spirit,  
 Fit us to proclaim Christ's merit.
- 

130.

10.

**O** JESU ! bridegroom of my soul,  
 Make me, a broken vessel, whole,  
 By that sweet blood which on the tree  
 Thou pourest out for sin and me.

2. Full of reproach, and full of fear  
 To thy blest table I draw near.  
 Oh, tho' I'm naked sick and blind,  
 In mercy, cast me not behind.

2. O thou great master of the feast  
 My king and spouse, my rock and rest,  
 Who hast o'er sin the victory won,  
 Put me the wedding garment on.

4. O great physician, open my eyes ;  
 And heal my great infirmities.  
 Wash ev'ry sinful stain away ;  
 And let me taste thy grace to-day.



5. Drive from me darkness, sin and wrath  
Endow me with a living faith ;  
And mortify my proud self love :  
And let thy grace my glory prove.
6. Thy body is of life the bread  
To man in sin and sorrows dead.  
Thy blood's the sparkling wine of love ;  
The richest in the stores above.
- 7 Hung'ring and thirsting, lo ! I come.  
Oh, find me at thy table, room.  
To me of this blest banquet give,  
And let me eat and drink, and live.
8. Tear from my heart the root of sin !  
And there let grace and goodness shine ;  
Grace to fear God, and sin eschew ;  
And goodness to give all their due.
9. What soul or body want, supply ;  
Remove what's irksome to thine eye :  
Dwell in my heart ; and let me be  
In strictest union with thee.
10. Against my soul when earth and hell  
Shall band ; or my own heart rebel ;  
Subdue the foes : my heart subdue,  
And keep me to thy service true.
11. Adorn my conversation, Lord,  
With all the graces of thy word ;  
And, oh, prepare me all my days,  
To keep thy law, and sing thy praise.
12. That when, O gracious prince of life,  
Thou call'st me from this world of strife,  
I may to thy blest presence rise  
And sup with thee above the skies.



131.

7.

COME, approach to Jesu's table,  
Taste that food incomparable,  
Which to us is freely given,  
As an antepast of heaven.  
Jesu's bride, his congregation,  
Calls to mind her Saviour's passion,  
With his body she is nourish'd,  
By his blood refresh'd and cherish'd.

2. Far be gone all carnal reason,  
At this awful blessed season,  
Slaughter'd Lamb, we now desire it,  
By thy love to be inspired.  
This mysterious heav'nly blessing  
Is all thought by far surpassing,  
Deeply bow'd, may we adore thee;  
Soul and body sink before thee.

3. Now is come our time sabbatic,  
Lord, we feel thy pow'r emphatic  
Ah, draw near to us, dear Saviour,  
Let us taste thy grace and favour.  
'Thy communion's celebration  
Bows me down to deep prostration,  
May I never unprepared,  
To my condemnation share it!

132.

8.

LORD, how divine thy comforts are!  
How heav'nly is the place,  
Where Jesus spreads the sacred feast  
Of his redeeming grace!



2. There the rich bounties of our God,  
And heav'nly glories shine ;  
There Jesus saith, that " I am his,  
" And my Beloved's mine."
  3. " Here," (saith our kind redeeming Lord,  
And shows his wounded side)  
" Behold the spring of all your joys,  
" That open'd when I dy'd."
  4. What shall we pay our heav'nly King  
For grace so vast as this ?  
He brings our pardon to our eyes,  
And seals it with a kiss.
- 

133.

8.

**T**OGETHER with these symbols, Lord,  
Thy blessed self impart  
And let thy holy flesh and blood  
Feed the believing heart.

2. Let us from all our sins be wash'd  
In thy atoning blood ;  
And let thy spirit be the seal  
That we are sons of God.
  3. Come, Holy Ghost, with Jesu's love,  
Prepare us for this feast ;  
And let us banquet with our Lord,  
And lean upon his breast.
- 

134.

10.

**T**HE congregation while below,  
Being imperfect, tears must flow,  
But we expect once joy to reap,  
Since we for Jesu's mercy weep.



2. Meanwhile that we might bear in mind  
His dying love to lost mankind,  
He hath, as his last testament,  
To us bequeath'd the sacrament.
3. He, when this feast was first ordain'd,  
Its solemn import thus explain'd :  
" This is my body, take and eat,  
" That ye may never me forget.
4. " This is my blood, of which when e'er  
" Ye drink, my death in mem'ry bear."  
The church believes, and thus in faith  
Partakes, and sheweth forth Christ's death.
5. But words can never rightly tell  
What in our melted hearts we feel :  
We taste, experience, and possess  
True joy and weep for thankfulness.
- 

135.

10.

**F**OR that amazing love and grace,  
Which doth our thoughts by far surpass,  
To eat thy flesh and drink thy blood,  
Thanks be to thee, O Lamb of God.

2. Thy sacred body thou didst give  
For us, that we thereby might live ;  
No pledge of love could be so great :  
O may we ne'er thy love forget.
3. Thy precious blood for sinners spilt,  
Cleanseth our hearts, removes our guilt,  
The debt is paid which we incurr'd,  
And we're to happiness restor'd



4- Thy Holy Spirit with us leave,  
So that we rightly may conceive,  
What thou for all believers hast  
Prepared in this blest repast.

---

136.

10.

**O** Church of Jesus, now draw near  
With humble joy and filial fear,  
According to his testament  
Enjoy the holy sacrament.

2. In this our wants are well supply'd,  
And we show forth that Jesus dy'd :  
May we abide by him in faith,  
And cleave to him in life and death.

3. Th' enjoyment of the flesh and blood  
Of Jesus Christ the Lamb of God,  
Endoweth us with strength and grace  
To love and serve him all our days.

---

137.

8.

**T**HAT doleful night before his death,  
The Lamb, for sinners slain  
Did almost with his latest breath  
This solemn feast ordain.

To keep thy feast, Lord we are met,  
And to remember thee :  
Help each poor sinner to repeat,  
"For me he dy'd, for me."

2. Thy suff'rings Lord each sacred sign  
To our remembrance brings ;  
We eat the bread, and drink the wine,  
But think on nobler things.



O tune our voices, and enflame  
 Our hearts with love to thee,  
 That each may greatfully proclaim,  
 "My Saviour dy'd for me."

---

138.

8.

WHEN we before our Saviour's face  
 Appear with contrite hearts,  
 He soothes our griefs, and pard'ning grace  
 To ev'ry one imparts.

2. When we commemorate his love,  
 He saith, "For you I dy'd :  
 " Behold my hands, behold my feet,  
 " And view my wounded side.

3. " These are the wounds I bore for you,  
 " The tokens of my pain ;  
 " By which I for your guilty souls  
 " Eternal life did gain."

6. Our thirsting hearts drink Jesu's blood'  
 That precious ransom-price ;  
 We eat his body broke for us,  
 And giv'n a sacrifice.

5. Ah then we feel that life divine  
 In Jesu's death abounds,  
 Eternal blessings from his cross,  
 And healing from his wounds.

---

139.

10.

O That in Jesu's church, his bride,  
 Sin might henceforth be mortify'd  
 By him, who her to save was slain,  
 And underwent such racking pain.



2. O might our souls and bodies be  
From sinful stirring wholly free,  
Might we, whilst still on earth we live,  
To him the Vine, as branches cleave.

3. O were we free from strange desire,  
Void of all foreign strength and fire,  
As dead to all corruption base,  
As formerly to righteousness.

4. Lord by the power of thy death,  
Renew in us a living faith,  
Whate'er is carnal, quite erase,  
And sanctify us by thy grace.

5. O church, now tremble awfully,  
The Lord's death now prevadeth thee,  
O may his sacred body cure,  
And make our souls and bodies pure.

140.

3.

**J**ESUS, who to save hast pow'r,  
And who livest evermore,  
For thy flock to intercede,  
Helping us in time of need ;

2. Thou who a divine repast  
For the poor prepared hast,  
Giving thy own flesh and blood  
As the hungry sinner's food.

3. Let thy pow'r divine, we pray,  
Be our strength and only stay,  
Till we drop this mortal vest,  
And the spirit goes to rest.

R



# SANCTIFICATION.

141.

53.

**L**ORD, thine image thou hast lent me:

In thy never fading love :

I was fall'n ; but thou hast sent me

Full redemption from above.

Sacred love I long to be

Thine to all eternity.

2. Love to bliss thou hast ordained

Me, e'er I began to be ;

God of love ! thou'lt not disdained

To become a man like me ;

Love almighty and divine !

I would be forever thine.

3. Love ! thou hast for me endured

All the pains of death and hell ;

Nay thy suff'rings have procured

Grace, above what man can tell.

Sacred love I long to be

Thine to all eternity.

4. Love ! my life, and my salvation,

Light, and truth, eternal word !

Thou alone dost consolation

To my sinking soul afford :

Love almighty and divine !

I wou'd be forever thine.

5. To thy blessed yoke thou'rt tying

Me with cords of grace and love ;

While my heart is ever crying

(Looking to the realms above)



Sacred love ! I long to be  
Thine to all eternity.

6. Love ! thou wilt for ever love me ;  
And thy truth to me reveal.

Love ! thou wilt at length remove me  
From the reach of death and hell.

Love almighty and divine !  
I would be forever thine.

7. Love ! in mercy thou wilt raise me  
From the grave of sin and dust :

Love ! I shall forever praise thee,  
When in heav'n among the just :

Sacred love I long to be  
Thine to all eternity.

*Repeat :*

Love almighty and divine !  
I would be for ever thine.

---

142.

12.

**S**TORMS and winds may blow and batter,  
Nay, life's vessel overwhelm ;  
Deem these trials no great matter,  
If our Saviour guides the helm.

2. If with willing resignation,  
Free from care, we acquiesce  
In his ways, his consolation  
Will alleviate our distress.

3. God is mighty to deliver,  
None his power can withstand ;  
In all trials whatsoever  
He will be our gracious friend.



4. When his hour strikes for relieving,  
 Help breaks forth amazingly,  
 And, to shame our anxious grieving  
 Often unexpectedly.
- 

143.

29.

**L**ORD, raise in me a constant flame  
 Of undefil'd devotion,  
 To seek to thy almighty name  
 When sin in me's in motion,  
 Vouchsafe, that I with joy espy  
 Thy presence in affliction ;  
 And grant me care to shun the snare  
 Of sinful contradiction.

2. Draw me by penitential smart  
 To holy resignation ;  
 Create anew my vicious heart,  
 And make it thine oblation.  
 Let me shed tears for all the years  
 Mispent in sinful pleasure.  
 Give gen'rous hands to make amends  
 For wasted time and treasure.

3. Quench all my lust and carnal fire ;  
 The fuel of damnation,  
 And turn the stream of my desire  
 To strive for my salvation ;  
 Lord, grant, that I may ne'er deny  
 Thy truth in persecution.  
 Thy grace suppress all selfishness,  
 To keep me from pollution,  
 4. All angry motions turn in me  
 Into a meek behaviour ;



Endow me with humility,  
The garment of my Saviour :  
Whate'er of sin remains within,  
Destroy in its first movement ;  
Let love and peace, the fruits of grace,  
Make daily new improvement.

5. Encrease faith, hope, and charity,  
By holy meditation,  
And make me tread with constancy  
The paths of thy salvation.  
To guard my tongue from speaking wrong,  
Or giving bad example,  
The body feed yet take great heed,  
Not to defile thy temple.

6. Grant, that by faithful diligence  
I may adorn my station,  
Nor by proud impious pretence  
Lose thy communication.  
Indecency and cruelty  
Remove from thought and action ;  
Hard-heartedness and ev'ry vice  
Root out, with their infection.

7. Make me, by foll'wing good advice,  
Forfake discover'd error,  
The needy help without disguise ;  
And friends and foes to pray for ;  
Serve ev'ry mortal as I can ;  
Hate sin, and shun its pleasure.  
Thy saving word conduct me, Lord,  
Till I obtain thy treasure.



. 44.

17.

**I**N God, the Lord most just;  
I place my only trust,  
For he is my redeemer  
From sin and the blasphemer,  
He can and will relieve me  
From what may hurt and grieve me.

2. Tho' sin doth rage and tear,  
Yet I will not despair,

For Christ is my salvation,  
In spite of all damnation :  
On him I am relying  
While living, or when dying.

3. Should my last minut come ;  
That will convey me home,  
Where I shall see th' intention  
Of Christ and his redemption.

I die now or to-morrow  
Then cease all sin and sorrow

4. O Lord God; Jesus Christ,  
Our Saviour and high-priest,  
Thy bloody wounds and passion  
Surpass our declaration.

No praise of men or spirits  
Can raise up to thy merits.

5. Amen, with one accord  
Let us intreat the Lord  
To guide us with his spirit,  
Till we at last inherit  
Our great Redeemer's glory.  
Farewell what's transitory.



145.

10.

**B**EFORE thy throne I now appear,  
O Lord, bow down thy gracious ear  
To me ; and cast not from thy face  
A sinful wretch who sues for grace.

2. Thou father of eternity.

Thine image hast impress'd on me :  
In thee I am, and live, and move ;  
Nor can I breath without thy love.

3. Oft hast thou snatch'd me from distress,  
And rais'd me oft when comfortless ;  
When but a step nay one hair's breadth  
Was 'twixt my tott'ring life and death.

4. My sense and reason come from thee ;  
And sustenance thou giv'st to me ;  
A Christian friend bestow'st withal,  
To aid me when I'm like to fall.

5. Thou Son ! by thy most precious blood  
Hast purchas'd everlasting good :  
The cursing law thou dost repeal,  
And sav'st me from the rage of hell.

6. When sin and satan me impeach,  
And conscience is within their reach,  
As mediator thou step'st in,  
And sav'st me from the curse of sin.

7. My intercessor and high priest,  
My joy, truth comfort and my rest !  
Thy all-sufficient merit is  
The source of my eternal bliss.

8. Thou Holy Ghost ! Supreme good ;  
Disposer of the heav'nly food,



What can be counted good in me,  
But what proceeds alone from thee ?

9. Through thee, I now my God adore,  
And call him father evermore ;

Through thee, thy word and sacrament  
I see and hold with great content.

10. Through thee, I'm in temptation free  
From fear and sad despondency ;

Through thee, I'm quicken'd oft to taste  
The sweets of thine eternal rest.

11. This makes my heart and tongue rehearse  
Thy glorious praise in faithful verse,  
For all the grace and mercy free  
Thou, to this hour, hast shed on me.

12. Beseeching thine almighty grace  
To aid me till I've run my race :

Whilst all thou hast conferr'd on me,  
Intirely is ascrib'd to thee.

13. Give me a heart that is sincere,  
To love the truth, and persevere

In real Christianity,  
And shun all foul hypocrisy.

14. Forgive the sins of early days ;  
Forgive the sins of carelessness :

Give me true faith and charity,  
That all my hope may rest in thee.

15. A blessed exit grant I make ;

And when at last I shall awake,

O, let me see thy glorious face,  
And reap the endless joys of grace.



146.

38.

**T**HIS yields true joy and pleasure  
 To Christ, when with one voice,  
 His people in their measure  
 Exalt his sacrifice,  
 And praise him for the wounds which he  
 Receiv'd for our redemption  
 Upon th' accursed tree.

2. Of his complete salvation  
 I'll witness here below,  
 And gladly make confession,  
 Resolv'd nought else to know,  
 God in his wisdom did ordain,  
 That poor repenting sinners  
 His righteousness should gain.

3. No holiness availeth  
 With God, but this alone ;  
 The Holy Spirit sealeth  
 This truth, that in the Son  
 By faith we're freely justify'd,  
 And gain sanctification,  
 Because for us he dy'd.

147.

52.

**A**NOTHER step is made with God  
 Tow'rds mine eternal station,  
 To thee through all this pilgrim road  
 I've made my heart's oblation ;  
 O source ! from whom my life depends,  
 And every heav'nly grace descends  
 Into my longing bosom.



2. I'm counting minutes, days and years,  
Which seem too slowly moving,  
Till that long wish'd for time appears,  
T' embrace thee, Lord, so loving :  
Till all what mortal is in me  
Be wholly swallowed up in thee,  
And I become immortal.

3. 'Tis from thy flaming love I find,  
My soul is thus delighted,  
That all the pow'rs of heart and mind  
Are so with thee united ;  
That thou in me, and I in thee,  
And yet I cannot cease to be,  
For ever drawing nearer.

4. O that thyself would'st haste to come :  
If I'm watching every motion,  
Ere death surprize me with my tomb,  
And end this dull devotion :  
Come in thy glorious majesty,  
Look, how thy servant waits for thee,  
Whose loins are ready girded.

5. And since the oil of gladness is  
Pour'd in my soul and Spirit,  
And I rejoice in present bliss  
With what I shall inherit.  
The light of life shines forth in me,  
And keeps my lamp thus trimm'd for thee,  
To welcome my beloved.

9. Thy longing spouse is crying come,  
Come, says the pilgrim lover ;  
She calls, and still repeats her tone,



Come, Jesu ! love's improver !  
Then, haste my Lord, and spouse divine,  
'Thou surely know'st that I am thine,  
Most sacredly united.

7. Though to my wisdom be resign'd  
The proper time and measure,  
Yet thou art always well inclin'd  
To hear me call with pleasure :  
And see me thus improve thy grace,  
With carefulness to run my race,  
To meet thee my redeemer.

8. I am content that nought of all  
Can breed a separation  
'Twixt me and thee, when I can call  
My bridegroom and salvation ;  
And that thou, dearest prince of life !  
Wilt make me thine espoused wife,  
And coheir of thy kingdom.

9. Lord ! I adore thy lasting grace  
For this new date and station,  
That thou hast brought me tho' these days  
And nearer to salvation :  
Thus stepping forward by degrees,  
Still reaching at that blessed place  
Jerusalem above me.

10. And should my hands be tir'd at length,  
My feeble knees grow sinking,  
Then Lord afford new grace and strength,  
To keep my faith from shrinking,  
That through thy pow'rful aid, O God !  
My feet may run the heav'nly road  
Without an intermission.



11. My soul ! march boldly on in faith,  
 Be not dismay'd nor frightened,  
 Nor trifles turn thee from thy path,  
 With what the world's delighted :  
 But should thy race too slowly move,  
 Then stretch the wings of fervent love,  
 And soar aloft like eagles.

12. Jesu ! my soul has taken flight  
 From earth to heav'n already ;  
 Thou hast, O source of love and light !  
 Exhausted soul and body.  
 Farewell ye fleeting hours of time,  
 Mine element is more sublime,  
 Since I'm in Jesu living.

---

148.

18.

**T**ELL me no more of golden treasures,  
 Of pomp and beauty here below ;  
 There's nought can give me solid pleasures,  
 Of what the world can make a show.  
 Let every one his love proclaim,  
 The love to Jesus is my aim.

2. He is alone the source of gladness,  
 My gold my treasure and my love,  
 On whom I fix my eyes in sadness,  
 His sight can all heart-ake remove.  
 Let all mankind their love pursue,  
 The love of Christ I have in view.

3. How transient's all the worldly pleasure ?  
 Created beauty cannot last :  
 Old time diminishes at leisure,  
 What human hands in form have cast.



Let others love whate'er they please,  
My love to Christ shall never cease.

4. He is my life I can rely on,  
The truth itself, th' eternal word,  
He is the Vine, I am his Scion,  
He is my soul's firm rock and fort ;  
All men may love whate'er they will,  
Jesus I love with fervent zeal.

5. He is the King of endless glory,  
The Lord of all celestial host,  
To lasting joys he can restore me,  
Remove what still afflicts me most.  
The world may love their short delight,  
My love to Christ is infinite.

6. No power can shake his heav'nly palace,  
His kingdom don't with time decay,  
His throne's beyond the reach of malice,  
His scepter bears th' eternal sway :  
Let others hunt for meaner loves,  
The love to Christ my soul approves.

7. His riches are beyond conception,  
His stores admit of no decay,  
His sov'reign goodness past expression  
Doth he not every where display ?  
Mankind may love what they admire,  
My love to Christ shall never tire.

8. He will exalt my present station  
O'er all, and make it like his own ;  
He will enrich his poor relation  
With solid treasures yet unknown.  
What fav'rits other may espy,  
In Jesu's love I'll live and die.



9. Though want on every side attend me,  
 As long I sojourn from my home,  
 Yet those supports he timely sends me,  
 Bespeak more glorious things to come.  
 Thus let me love in silence still,  
 My Jesus and his holy will.

---

149.

8.

**B**ESPRINKLE with thy blood my heart,  
 O Jesus, Son of God ;  
 And take away whate'er thy grace  
 Hath hitherto withstood.

2. Deaden my nature's active fire,  
 And end all useless strife ;  
 That I may henceforth only thirst  
 For thee, the well of life.

3. Here may I stay, and drink my fill,  
 And ne'er from hence depart ;  
 My longing is for evermore :  
 " Fix at this spring my heart."

4. Dear Saviour, thou well know'st how oft  
 I've turn'd away from thee :  
 O let thy work renew'd to-day  
 Remain eternally.

---

150.

8.

**H**OW can a sinner here below  
 Be pleasing unto God ?  
 By his own righteousness ?—O no ;  
 Alone through Jesu's blood.

2. If any thing in us appears  
 Unlike to Jesu's mind,



To own it with repenting tears  
Ah, may we be inclin'd.

3. A child of God for ever pants  
More like his Lord to be,  
Tho' with conviction still he grants,  
That none is good but He.

4. Oft as in spirit Christ he views  
This is his humble cry;  
Which he continually renews :

"As thou wast, O were I !

5. "Whate'er is carnal, thro' thy grace,  
"In me be mortify'd ;  
"Thus clothed in thy righteousness  
"I shall in thee abide."

---

151.

3.

**J**ESUS Christ, thou Son of God,  
Who assum'dst our flesh and blood,  
Who for us hast death endur'd,  
And eternal life procur'd :

2. O receive our thanks and praise,  
For thy boundless love and grace,  
For thy having on the cross  
Suffered to retrieve our loss.

3. When we see our names enroll'd  
'Mongst the sheep of Jesu's fold,  
Wond'ring, we ourselves confess  
Undeserving of such grace ;

4. And when we explore the end,  
Why our Lord would condescend  
To assume humanity,  
Us thereby to sanctify.



5. Then, midst failings numberless,  
We rejoice that we are his ;  
And if we his word obey,  
Each of us may cleanse his way.
  6. Tho' the outward mark and scar  
Of the fall doth still appear,  
Yet we're freed from sin's hard yoke,  
Since our bonds and chains he broke.
  7. Mighty God, we humbly pray,  
Carry thy victorious sway  
In the flesh to such a length,  
That we gain thy godlike strength.
  8. Grant that ever one in truth  
May, in all he speaks or doth,  
Give clear evidence thereof,  
By obedience, faith and love.
- 

152.

10.

- M**EET, patient Lamb of God, impart  
Thy meekness to my stubborn heart :  
Grant me to keep thee full in view,  
And thy example to pursue.
2. Thy blood preserve my garments clean  
From ev'ry spot and stain of sin :  
As a wise virgin, to prepare  
For meeting thee be all my care.
  3. Bestow on me a simple mind,  
To ev'ry hurtful fancy blind ;  
Thy meekness, true sincerity,  
And needful wisdom, grant to me.
  4. Thou holy, spotless lamb of God,  
My worthless heart make thy abode.  
O may I in thy image grow,  
And honor thee in all I do.



153.

3.

**J**ESUS, who for me hast dy'd,  
Grant I may in thee abide ;  
Set me, Lord, unto thy praise ;  
Water me with show'rs of grace.

2. Make my heart a garden fair,  
Which such pleasant fruit may bear,  
As affords true joy to thee,  
And thy father constantly.

3. In thy garden here below,  
Water me, that I may grow ;  
When all grace to me is giv'n,  
Then transplant me into heav'n.

154.

12.

**W**HEN simplicity we cherish,  
Then the soul is full of light ;  
But that light will quickly vanish,  
When of Jesus we lose sight.

2. He who nought but Christ desireth,  
He whom nothing else can cheer,  
But the joy which he inspireth,  
Lending to his voice an ear ;

3. Who sincerely loveth Jesus,  
And upon his grace depends,  
Who but willeth what him pleases,  
Simply foll'wing his commands.

4. Who to Jesus humbly cleaveth,  
And for him can all things leave,  
Yea, in closest union liveth  
Without Saviour, Lord, and Chief.



5. Who in Jesus Christ abideth,  
And from self-dependence free,  
In nought else but him confideth,  
Walks in true simplicity.
6. He who is by Christ directed,  
And who trusts his Shepherd's care,  
He is graciously protected,  
And no danger needs to fear.
- 

155. 8.

**B**ELOVED Saviour, Prince of life,  
To us thy Spirit give ;  
We pant to hear that sacred voice  
Which bids poor sinners live.

2. Open to us those living springs,  
Which from thy wounds do flow :  
Dart down thy bright refreshing beams,  
To us thy goodness show.

3. 'Tis thy desire to save the lost,  
To ease them of their pain ;  
Therefore we cry to thee, O Christ,  
Who for our sins wast slain.

4. O'erstream our souls with thy rich grace  
To us reveal thy will ;  
O be thou our Immanuel,  
Thy work in us fulfil.

---

156. 8.

**N**ONE God the Father's favor share,  
Or heaven's kingdom win,  
But such as little children are,  
And as such enter in.



2. The high and mighty ones the Lord  
Doth from their seats put down ;  
But to the poor doth grace afford,  
And them with blessings crown.
  3. O may I with submissiveness,  
Dear Lord be taught by thee ;  
To thee obedience show thro' grace,  
And learn humility.
  4. Jesus, I humbly thee implore,  
Grant me thy spirit's light,  
That he may teach me evermore,  
And guide my steps aright.
  5. A lowly mind impart to me,  
According to my pray'r ;  
Since those, who know their poverty,  
To the most high are near.
  6. Thou, who'rt in heav'n above ador'd,  
Dost with the contrite dwell,  
Revive the humble by thy word,  
The broken-hearted heal.
  7. Therefore, my soul, delight no more  
In this world's vanity :  
Look forward ; Jesus hath in store  
Unfading joys for thee.
  8. Lord Jesus Christ, O may I grow  
In knowledge and in grace !  
Grant that in me while here below,  
Thy likeness each may trace.
- 

157.

15.

**J**ESUS, my highest treasure,  
In thy communion blest,



I find unfullied pleasure,  
True happiness and rest.  
Myself as an oblation  
I have to thee assign'd,  
Because thou through thy passion,  
Has heal'd my sin-sick mind.

2. O joy, all joys exceeding,  
Thou Bread most heavenly,  
When I on thee am feeding,  
Thou dost me satisfy.  
With marrow and with fatness,  
With comfort, joy and peace,  
And fill'st my heart with gladness,  
Assuaging my distress.

3. Let me perceive thy friendly  
Thy cheering countenance,  
Spread through my heart its kindly  
Enliv'ning influence.  
Without thee, gracious Saviour,  
To live is nought but pain ;  
T' enjoy thy love and favor  
Is happiness and gain.

4. Earth's glory to inherit  
Is not what I desire ;  
My heav'nly minded spirit  
Glows with a nobler fire,  
Where Christ himself appeareth  
In brightest majesty,  
And for his own prepareth  
A place, I long to be.



158.

31.

O, could we but love that Saviour,  
 Who loves us so ardently,  
 As we ought, our souls would ever  
 Full of joy and comfort be !  
 If we by his love excited,  
 Could ourselves and all forget,  
 Then, with Jesus Christ united,  
 We should heav'n anticipate.

2. Did but Jesu's love and merit  
 Fill our hearts both night and day,  
 And the unction of his spirit,  
 All our thoughts and actions sway :  
 O might all of us be ready,  
 Cheerfully to testify  
 How our spirit, soul and body,  
 Do in God our Saviour joy.

159.

8.

TEACH me yet more of thy blest ways,  
 Thou slaughter'd Lamb of God ;  
 And fix and root me in the grace  
 So dearly bought with blood.

2. O tell me often of each wound,  
 Of every grief and pain ;  
 And let my heart with joy confess,  
 From hence comes all my gain.

3. For this, O may I freely count  
 Whate'er I have but loss,  
 And ev'ry name, and ev'ry thing,  
 Compar'd with thee, but dross.



4. Engrave this deeply in my heart,  
 With an eternal pen,  
 That I may in my small degree,  
 Return thy love again.
5. But who can pay that mighty debt,  
 Or equal love like thine?  
 My stubborn, cold, and lifeless heart,  
 To thankfulness incline.
- 

160.

3.

**D**EAREST Jesus, come to me,  
 And abide eternally ;  
 Friend of needy sinners come,  
 Fill and make my heart thy home.

2. Oftentimes for thee I sigh,  
 Nothing else can give me joy.  
 This is still my cry to thee,  
 Dearest Jesus come to me.

3. Should I in earth's pleasures roll,  
 None could satisfy my soul.  
 Thee, O Jesus ! I adore,  
 Thou'rt my pleasure evermore.

4. Son of God, my dearest Lord,  
 Thou'rt my shield and great reward :  
 Thee I take in quite alone,  
 Thee I call beloved one.

---

161.

5.

**J**ESUS will I never leave,  
 Whilst I breathe and have my senses,  
 From his merits I receive  
 Pardon for my past offences :  
 All the powers of my mind,  
 To my Saviour are resign'd.



2. Earth or heav'n can't satisfy  
One desire, which God inspireth,  
Only Jesus can supply  
What my needy heart requireth ;  
He all losses can retrieve,  
Him I'll therefore never leave.
3. I'll with Jesus never part,  
He's my only delectation,  
And affords unto my heart  
Never ceasing consolation.  
All that can true pleasure prove,  
I enjoy in Jesu's love.
4. He is mine, and I am his,  
Join'd with him in close communion,  
And his bitter passion is  
The foundation of this union,  
Full of hopes, which never yield,  
Firm on him, my rock, I build.
5. O the happy hours I spend  
With him in blest conversation ;  
He's my near and faithful friend,  
Full of grace, peace, and salvation,  
Yea, the look at Jesu's wound  
With delight and joy abounds.
6. With my Jesus I will stay,  
He my soul preserves and feedeth ;  
He, the Life, the Truth, the Way,  
Me to living waters leadeth :  
Blessed, who can say with me,  
Christ, I'll never part from thee.



162.

10.

**D**EAR Jesus when I think on thee,  
My heart for joy doth leap in me;  
Thy blest remembrance yields delight,  
Till faith is changed into sight.

2. When thou art near, I must confess,  
I feel a bliss I can't express.

Thy love, my Saviour, ne'er can cloy,  
Fountain of bliss, and source of joy.

3. O let me ever share thy grace,  
Still taste thy love, and view thy face,  
Still let my tongue resound thy name,  
And Jesus be my constant theme.

4. Thy love and mercies all exceed:  
The more I on these dainties feed,  
The more my eager soul is bent  
To live but in that element.

5. Bless'd Jesus, what delicious fare,  
How sweet thy entertainments are!  
Never did angels taste above  
Redeeming grace and dying love.

.163.

3.

**T**HEY, who Jesu's foll'wers are,  
And enjoy his shepherd's care,  
By a mutual, hearty love  
Their belief in Jesus prove.

2. From their being join'd in one,  
By the faith of God's dear Son,  
Boundless blessings they receive,  
And to Christ desire to live.



3. None in his own wisdom trusts,  
None of his attainments boasts,  
Each his brother doth esteem,  
And himself the meanest deem.

4. They're delighted, when they all  
With one voice on Jesus call;  
And when fitly, without strife,  
Each his duty doth in life.

5. Meek they are to all mankind,  
To good offices inclin'd,  
Ready, when revil'd, to bliss,  
Studious of the public peace.

6. Tender pity, love sincere  
To their enemies they bear,  
And, as Christ affords them light,  
Order all their steps aright.

7. Jesus, all our souls inspire,  
Fill us with love's sacred fire,  
Thus will all in us perceive  
That we in thy name believe.

8. May it to the world appear,  
That we thy disciples are,  
By our loving mutually,  
By our being one in thee.

164.

8.

**O** Let thy love our hearts constrain,  
Jesus, thou God of love,  
The bond of peace may we maintain;  
All discord far remove.

T



2. Us into closest union draw,  
And in our inward parts  
Write thou indelibly thy law ;  
Let love pervade our hearts.
  3. Who would not now pursue the way  
Where Jesu's footsteps shine ?  
Who would not own the pleasing sway  
Of charity divine ?
  4. United firmly by thy grace,  
We shall thy foll'wers prove ;  
The frowning world must then confess :  
" See how these christians love."
- 

165.

1C.

**T**H' enjoyment of Christ's flesh and blood,  
Which is on earth our highest good,  
His members closely should unite,  
And them to mutual love excite.

2. Love he most strongly did enforce  
Just ere he finished his course ;  
For love most fervently he pray'd,  
Before in death he bow'd his head.
3. O that the Lord could quite fulfil  
In us his testament and will ;  
To love each other we desire ;  
Come, sacred love, our hearts inspire.
4. We'll join together, heart and hand,  
To walk towards the promis'd land ;  
For his appearance may with care  
Each member day and night prepare.



5. Till we the Lord our righteousness  
 Shall see in glory face to face ;  
 Till we shall see the Lamb once slain,  
 O may we one in him remain.

---

166.

10.

**H**OW pleasant is love's harmony,  
 When brethren truly dwell  
 Together in heart's unity,  
 And cordial friendship feel.

2. Lord Jesus, who that very night  
 Ere thou didst bleed and die,  
 With thy disciples warmly urg'd  
 Love's ever sacred tie.

3. Remind thy little flock, too apt  
 Among themselves to jar,  
 That all thy members unity  
 Was ev'n thy dying care.

---

167.

24.

**J**ESUS, grant me to inherit,  
 Strengthen'd by thy aiding grace,  
 Thro' the guidance of thy Spirit,  
 All the fruits of righteousness.

Grant me true humility,  
 Faith and zeal to live for thee ;  
 To mankind, O make me gracious,  
 To my friends and foes propitious.

2. Give me grace in all conditions  
 Firmly to adhere to thee,  
 And, 'midst all the exhibitions  
 Of thy boundless love to me,



To let my poor neighbors share  
 In my plenty and my pray'r :  
 By thy love to me imparted  
 Make me always tender hearted.

---

168.

31.

**F**LOCK of Jesus be united,  
 Covenant anew with him.

By his love divine excited,  
 Praise and serve his holy name :  
 O that nothing whatsoever  
 May relax this blessed tie ;  
 In thy love, most gracious Saviour,  
 Grant us all stability.

1. With love's ardor to be fired,  
 Be our aim continually,  
 So that, should it be required,  
 For the brethren we could die :  
 O what boundless love did Jesus  
 To his enemies display !  
 May his holy pattern teach us,  
 How that love should bear the sway.

2. O that we, his steps to follow,  
 'Midst affliction, scorn and spite  
 And his sacred name to hallow,  
 Did each other more excite ;  
 Ev'ry one stir up his brother  
 To keep Jesus still in view,  
 Thus encouraging each other  
 His example to pursue.

4. Thus the souls he join'd together  
 Will, according to his pray'r,



Be accepted of his Father,  
 And his kind protection share ;  
 Lord, as thou'rt with him united,  
 Grant we likewise one may be,  
 And, by genuine love excited,  
 Serve each other willingly.

---

169.

3.

**J**ESUS, we look up to thee,  
 Let us in thy name agree ;  
 Thou, who art the Prince of peace,  
 Bid contention ever cease.

1. By thy reconciling love  
 Ev'ry stumbling-block remove ;  
 Lord, us all in thee unite,  
 To enjoy thy saving light.

3. Make us all one heart and mind,  
 Courteous, merciful, and kind,  
 Lowly, meek in thought and word,  
 As thou wast, most gracious Lord.

4. Let us for each other care,  
 Each the other's burden bear ;  
 In our conduct patterns be  
 Of unfeign'd humility.

---

170.

10.

**B**EHOLD us, Lord, rough stones we are,  
 Yet for thy building us prepare,  
 Reject not one of us, we pray,  
 Thy Spirit's voice may we obey.



2. O may thy flock still more increase  
In mutual love, and perfect peace ;  
With harmony, and fervent zeal,  
Serve thee, and do thy holy will.
3. Lord, grant us a forgiving mind,  
To patience and to peace inclin'd,  
That we may with each other bear ;  
To cherish love be all our care.
4. Tender compassion may we show,  
Share in each other's weal and woe,  
With those who joyful are, rejoice,  
And with the weeping sympathize.
5. At all times may we ready be,  
As far as our ability  
Permits us, to relieve the want  
Of all the poor and indigent.
6. Yea, this be our concern, to seek  
In nothing to offend the weak,  
But bear with their infirmities,  
And thus preserve the bond of peace.
7. Grant us in meekness to reclaim  
Those, who have been in ought to blame,  
Mindful that we, as well as they,  
Are liable from thee to stray.
8. May we, tho' gifts be manifold,  
As members of one body, hold  
One doctrine, and be ever led  
By thee, our Master, Lord, and head.
9. O make us quite conform'd to thee,  
And grant us true humility,  
That we, supported by thy grace,  
May in our walk show forth thy praise.



## PRAISES.



171.

10.

**N**OW come, ye christians all and bring,  
 With chearful hearts and voices,  
 Due praises to our God and king,  
 Whose holy court rejoices  
 To see the wonders of his love,  
 Which brought redemption from above,  
 Beyond our expectation.

2. As satan's slave in sin I lay;  
 Despairing of salvation,  
 Satan had got a mighty sway  
 God was my detestation;  
 And sinking deeper by degrees  
 Into this desperate disease,  
 Was nearly lost for ever.

3. Good works would here not serve my turn  
 They could produce no merit;  
 Rebellion made my free will burn  
 Against thy holy spirit.  
 My anguish drove me to despair;  
 Death was my mirrour every where,  
 The presage of hell-torment.

4. But, O unutterable grace!  
 That pity'd my condition!  
 Th' eternal Jesus took my place  
 To save me from perdition;  
 Down to this world the saviour flies,  
 Stretches his sacred arms and dies,  
 For me a wretched sinner.



5. Justice was pleas'd to bruise the God  
And author of salvation,  
To pay its wrongs with heav'nly blood,  
And quench hell and damnation,  
Infinite racks and pangs he bore,  
And rose ; the law could ask no more  
Of this my Mediator.

6. Thus the redeemer spake to me  
In smiling condescension :  
I wholly give myself for thee  
T' unvail this my intention,  
That I am thine with all I have,  
And purchas'd by the cross and grave :  
No foe shall disunite us.

7. I'll raise again, retake the crown  
And glory of my father,  
From thence I'll send my spirit down  
To bring my saints together ;  
His comforts shall abide with thee,  
To strengthen thy belief in me,  
And seal thy sure salvation.

8. What I have suffer'd, done and taught,  
Shall be thy rule of action,  
That all thy neighbours may be brought  
To follow my direction.  
Beware of other guides of faith ;  
Stick to my self-denying path,  
The safest way of glory.



172.

9.

**N**OW let us praise the Lord with body, soul and spirit,

Who doth such wondrous things beyond our sense and merit,

Who from our mothers womb and tender infancy  
Preserves our tender lives in health and liberty.

2. O gracious God, bestow on us, whilst life's remaining;

And ever chearful mind, and peace that's ever reigning,

Keep us in innocence and christian constancy :  
Thy Grace convey us home to blest eternity.

3. All praise and glory be to God our heav'nly father,  
And to his only Son, who all his saints does gather,  
And to the Holy Ghost, O blessed three and one!  
Thy might and majesty to all the world be known.

173.

54.

**M**Y soul exalt the Lord thy God,  
And all that's in me blest his name,

Make known his wondrous works abroad,  
And oh, my heart retain the same ;

He pardons all thy trespasses ,

Thy frailties he repairs ;

Preserves thy life from great distress,

With mercy crowns thy years ;

He satisfies thy mouth with good,

'Renews thine age with strength ?

The Lord hath judgments for the proud,

And save th' oppress'd at length



2. He has reveal'd his wondrous ways ;  
By Moses was his justice known ;  
He sent the world his truth and grace,  
By th' incarnation of his Son.  
His anger doth abate betimes,  
And when his rod is felt,  
His strokes are fewer than our crimes,  
And lighter than our guilt ;  
His grace shall be forever blest  
With those that love his name ;  
Far as the east is from the west,  
He casts our sin and shame.
3. As fathers mov'd with tenderness,  
Correct their growing childrens faults,  
So chastens God, yet loves no less  
Those who revere him in their thoughts ;  
He knows our short but feeble breath,  
He knows we are but dust,  
His rising wrath is big with death ;  
His summons die we must.  
Our transient days pass quickly away,  
They're like the tender flower,  
One blasting gale, one scorching ray  
Destroys it in an hour.
4. But thy compassions, Lord, endure,  
Now and to all eternity,  
And all shall find thy promise sure,  
That keep thy statutes faithfully.  
The Lord our great and glorious king,  
Has fix'd his throne on high;  
Angels, to his glory sing,  
And men beneath the sky.



Join hearts, and lips with one accord,  
 And praise his holy name,  
 My soul according to his word,  
 Do thou repeat the same.

5. To Father, Son, and Holy Ghost  
 Be glory, might and majesty ;  
 He is the God of whom we boast ;  
 On whose kind promise we rely ;  
 Let our united zeal be shewn  
 His glorious fame to raise :  
 For he's the God, whose name alone  
 Deserves our endless praise.  
 Thus we with humble confidence  
 Sum up our best desire,  
 And saying amen, in this sense,  
 Our faith shall ne'er expire.

---

174.

9.

**W**HAT thanks can I repay to thee, my God,  
 my Saviour,  
 For thy long-suff'ring grace, and father-like be-  
 haviour ?  
 When I was but a lump of sin and trespasses,  
 Did nothing but provoke thy wrath, O God of  
 grace.  
 2. Great love hast thou bestow'd on me, thy wretch-  
 ed creature ;  
 Malice I multipl'd, but thou thy loving nature :  
 I contradicted thee ; repentance I deferr'd ;  
 But thou delayd'st the pain I had so long de-  
 serv'd.



3. That now I'm turn'd to thee, is wholly thy production ;  
Thou hast subdu'd in me the tyrant of corruption.  
Lord, 'tis thy lov'reign love, that's ev'ry morn  
renew'd,  
Has broke my flinty heart, and with thy grace  
endu'd.
4. What could I of myself but grieve thy holy spirit.  
Finding thy grace was past my own desire and merit.  
I'd pow'r enough to fall from thee, the God of  
grace,  
But could not raise my self, to seek thy right-  
eousness.
5. 'Tis thou hast lift me up, & set my feet a running  
The ways of thy commands, which I before was  
shunning.  
Amazing work of grace, to change a rebel so,  
That now I love the truth, and shun of sin the woe.
6. That I may not relapse into my old condition,  
Grant me thy constant aid, & grant me still contrition;  
Exert thy mighty strength in mine infirmity ;  
Renew my mind to love and serve thee constantly.
7. Lord, guide me by thy hand while my frail life  
is moving,  
Leave me not to myself, nor to my nature's roving,  
Except I'm led by thee, my feet mistake thy ways;  
Supported by thy hand, I run the paths of grace.
8. O Father, glorious God, hear this my supplication,  
Lord Jesu, source of grace, reveal thy great salvation;  
God, Holy Ghost, be thou my guide and governor,  
Then shall I praise thee right both now and ever-  
more.



175.

13.

ALL glory to the sov'rein good  
 And Father of Compassion,  
 The God our help and sure abode,  
 Whose gracious visitation  
 Renews his blessings ev'ry day,  
 And takes our greatest grief away,  
 Give to our God the glory.

2. The heav'nly hosts with awe proclaim  
 The praise of their creator ;  
 All living on this earthly frame,  
 All that's produc'd in nature,  
 Speak their divine original,  
 Imprest most wisely on them all :  
 Give to our God the glory.

3. What is created by our God,  
 Enjoys his preservation ;  
 'Tis he extends o'er all abroad  
 His father-like compassion .  
 Throughout the kingdom of his grace  
 Prevail his truth and righteousness :  
 Give to our God the glory.

4. In my distress I rais'd with faith  
 To God my supplication ;  
 My Saviour rescued me from death ;  
 And gave me consolation.  
 This makes my heart with thankfulness  
 Rejoice before the Lord of grace :  
 Give to our God the glory.

5. The Lord in truth has ne'er forsook  
 His faithful generation ;



He's still their refuge, strength and rock,  
Their buckler of salvation ;  
He leads them with a mother's care ;  
Through dismal dangers, guards from fear :  
Give to our God the glory.

6. When all the creatures here deny  
Their help and consolation,  
Our great creator then is nigh,  
With succour and compassion,  
And sets the humble souls at rest  
That live abandon'd and oppress'd :  
Give to our God the glory.

7. Thy praise, O Lord ! shall be my song  
As long as breath I'm drawing,  
Thy name shall dwell on every tongue  
Where'er thy love is growing.  
My heart ! with all thy strength adore  
This God of grace this God of pow'r ;  
And give him all the glory.

8. All ye that name the name of Christ,  
Give to our God the glory ;  
All who confess his pow'r the high'st  
Despise what's transitory ;  
Renounce the idols of your own.  
The Lord is God whose name alone  
Deserves all praise and glory.

9. Then come before his holy face  
With joyful acclamation ;  
Extol the wonders of his grace,  
In your submissive station ;  
The Lord has order'd all things best,  
Ye convert souls in east and west  
Give to our God the glory.



176.

8.

WHEN languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to fly away.

2. Sweet to look inward and attend  
The whispers of his love ;

Sweet to look upward to the place  
Where Jesus pleads above.

3. Sweet to look back and see my name  
In life's fair book set down ;

Sweet to look forward, and behold  
Eternal joys my own.

4. Sweet to reflect, how grace divine  
My sins on Jesus laid ;

Sweet to remember that his blood  
My debt of suff'ring paid.

5. Sweet in his righteousness to stand,  
Which saves from second death ;

Sweet to experience day by day  
His spirits quick'ning breath.

6. Sweet on his faithfulness to rest,  
Whose love can never end ;

Sweet on his covenant of grace  
For all things to depend.

7. Sweet in the confidence of faith,  
To trust his firm decrees ;

Sweet to lie passive in his hands,  
And know no will but his.

8. If such the sweetness of the streams,  
What must the fountain be,

Where saints and angels draw their bliss  
Immediately from thee.



I 77.

IO.

**T**O God let all the human race  
 Bring humble worship mixt with grace ;  
 Who makes his love and wisdom known,  
 By angels, that surround his throne.

2. These angels, whom thy breath inspires,  
 Thy ministers are flaming fires  
 And swift as thought their armies move,  
 To bear thy vengeance, or thy love.

3. They joy to obey thy blessed will ;  
 They love to increase their knowledge still,  
 They always serve the Lord their rock,  
 In keeping guard around thy flock.

4. The good where'er thy children dwell,  
 They do, no mortal tongue can tell ;  
 Nor what their heav'nly care prevents,  
 Where they are bid to pitch their tents.

5. Good Daniel found their benefit,  
 When midst the lions forc'd to sit.  
 The same enjoy'd the pious Lot ;  
 What great deliv'rance had he not ?

6. What did the three men in the flame,  
 As soon their guardian angel came ?  
 Did not the oven's devouring fire,  
 Resound the notes of heav'nly Quire.

7. Thus God defends us day by day,  
 From many mischiefs in our way,  
 By angels, which do always keep  
 A watchful eye when we're asleep.

8. O Lord ! we'll bless thee all our days ;  
 Our soul shall glory in thy grace ;



Thy praise shall dwell upon our tongues ;  
All saints and angels join our songs.

9. We pray to let their heav'nly host  
Be guardians of our land and coast,  
To keep his little flock in peace,  
That we may lead a life of grace.
- 

178.

8.

**I** Sing to thee with heart and tongue,  
Lord God, my soul's delight,  
Declaring to the world in song  
The knowledge of thy might.

2. I know, thou art the source of grace,  
And our eternal bliss,  
From whence devolves to human race  
All real happiness.

3. What are we ? what do we possess  
Upon this earthly ball,  
Thou, father, in thy tenderness  
Dost not bestow on all.

4. Who spreads the lofty firmament,  
And starry skies around ?  
Who makes the dew and rain descend,  
To water all the ground ?

5. Who warms us 'midst the frost and snow ?  
Who screens us from the wind ?  
Who makes the wine and oil to grow  
To cheer our heart and mind ?

6. Who doth preserve our life and health,  
Our ease and safe abode ?  
Who still secures our peace and wealth  
At home and from abroad ?



7. On thee great God and Lord of Hosts,  
Depends our life and all,  
Thou keep'st the watch around our Coasts,  
And sav'st both great and small.
8. Thou feed'st us all from year to year,  
Art ever kind and good,  
Reliev'st us when the danger's near,  
And guard'st us from the flood.
9. We sinners feel thy chast'ning hand  
- But in a kind degree,  
At last thou sling'st our sins like sand,  
And drown'st them in the sea.
10. And when our hearts groan out their griefs  
Thy pity doth renew,  
Thou send'st what makes for our relief  
And for thy glory too.
11. Thou count'st a christian's weeping hours,  
'Their cause from whence they rise,  
The smallest tears that e'er he pours,  
Thou keep'st within thine eyes.
12. Thou Lord suppli'st the wants of life  
With everlasting bliss,  
And tak'st us from this world of strife,  
To thy own realms of peace .
13. Then leap for joy my soul and sing,  
And take new courage up:  
For thy creator God and King  
Is thy perpetual prop.
14. He is thy portion and thy love,  
Thy comfort, and thine all,  
Can'st thou crave more in heav'n above,  
Or on this earthly ball.



15. Why dost thou weep thine eyes so dim,  
And griev'st both day and night ?  
Cast all thy great concerns on him,  
Who gave the life and light.

16. Has he not from thine early days  
Maintain'd and nourish'd thee ?  
Remind the many dang'rous ways,  
From which he kept thee free.

17. He ne'er mistook one step as yet  
In his vast government,  
What he transacts or doth permit  
Turns to a blessed end.

18. Then let thy God without controul  
Pursue his holy ways ;  
Thus peace shall here attend thy soul,  
And there more joyful days.

---

179.

55.

**P**RAISE thou, my soul, the most mighty and great  
King of glory,

Whose wond'rous mercies increase every moment  
before thee ;

All hearts and tongues : raise your melodious  
songs

To him, whose love will restore ye.

2. Praise thou the Lord, who so gloriously every  
thing orders,

Whose gracious providence carried thee through  
many borders ;

And still preserves all thy weak sinews and  
nerves,

So great's the love of thy warders,



3. Praise thou the Lord, for thy skilful and wondrous formation,  
 And thy more marvellous life and health's kind prolongation ;  
 How oft in need did not thy God come with speed  
 To secure thy preservation.
4. Praise thou the Lord, who has visibly blessed thy station,  
 Whose show'rs of mercy have visited thine habitation ;  
 Remember now what the Almighty can do,  
 Whose love attends thine occasion.
5. All that's within me still praise the Lord's most glorious essence,  
 All breathing creatures exalt your preserver's kind presence ;  
 He is our light praise him by day and by night,  
 In Jesu finish with amen.
- 

180.

21.

**H**ALLELUJAH, love, thanks and praise  
 Be to our sov'reign God of grace  
 For all his great transactions !  
 His wondrous name be e'er ador'd  
 By all mankind with one accord  
 For his reveal'd perfections :  
 O sing ! O bring,  
 Hallelujah to Jehovah, holy is God,  
 He our God the Lord Sabbath.

2. Hallelujah, might, majesty  
 Be to the Lamb eternally,  
 In whom we are elected !  
 Who bought us with his precious blood,



Therewith baptiz'd us unto God,  
His love unknown detected !

Sacred, Blessed

Is the union and communion, great's the pleasure,  
We enjoy in Christ our treasure.

3. Hallelujah let every coast  
Resound to God the Holy Ghost,  
Who has renew'd our natures !  
Endow'd us with a living faith,  
And turn'd our feet to Jesu's path,  
And made us lamb-like creatures !

O yes, here is

Solid gladness, real fatness, heav'nly manna,  
And the lasting true Hosanna.

4. Hallelujah, love, thanks and praise  
Be to our lov'reign God of grace,  
And his great name forever !  
Proclaim with all th' angelick host,  
The Father, Son, and Holy Ghost,  
His everlasting favour !

O sing ! O bring

Hallelujah to Jehovah, holy is God,  
He our God the Lord Sabbaoth.

181.

23.

**N**OW let us praise with fervor  
Our Lord and kind preserver,  
Who has with his good creatures  
Refresh'd our needy natures.

2. Our body, soul and spirit,  
Rais'd by our Saviour's merit,  
Still owe their preservation  
T' his daily new creation.



3. Our food he is providing,  
The soul is still abiding,  
Tho' deadly wounds discover  
The fall from our great lover.
  4. Yet there's a sure physician  
That cures our sad condition,  
'Tis Christ whose blest oblation  
Retriev'd our lost salvation.
  5. His baptism, word and supper  
Checks ev'ry sinful uproar,  
By faith the sacred spirit  
Applies his saving merit.
  6. He pardons our transgressions,  
Endows us with his blessings,  
In heav'n's our expectation  
Of tasting full salvation.
  7. O Lord ! enlarge the favour  
Of thy preserving favour,  
That all, thy name do mention  
May answer thine intention.
  8. Thy truth, which never varies,  
Thy love that never wearies,  
Grant us and all that say then,  
Through Christ a faithful Amen.
- 

182.

10.

**B**LESS, O my soul the God of grace !  
His favors claim thy highest praise :  
How can the wonders he hath wrought  
Be lost in silence, and forgot.

2. 'Twas he, my soul, that sent his Son  
To die for crimes which thou hast done ;



He paid the ransom, and forgives  
The hourly follies of our lives.

3. Our youth decay'd his pow'r repairs,  
His mercy crowns our growing years ;  
He satisfies our souls with good,  
And filleth us with heav'nly food,

4. Let the whole earth his pow'r confess,  
Let all mankind adore his grace ;  
Let us with all our powers sing  
Praise to our Saviour, God and King.

---

183. 8.

COME let us join our cheerful songs,  
With angels round the throne ;  
Ten thousand thousands are their tongues,  
But all their joys are one.

2. " Worthy the Lamb that dy'd," they cry,  
" To be exalted thus ;  
" Worthy the Lamb," our hearts reply,  
" For he was slain for us."

3. Jesus is worthy to receive  
Honor and pow'r divine ;  
And blessings more than we can give  
Be, Lord, forever thine.

4. The whole creation join in one,  
To bless the sacred name  
Of him that sits upon the throne,  
And to adore the Lamb.

---

184. 8.

O FOR a thousand tongues to sing  
My dear Redeemer's praise !



The glories of my God and King,  
The triumph of his grace.

2. Jesus the name that charms our fears,  
That bids our sorrows cease ;

'Tis musick in the sinn'rs ears,  
'Tis life, and health, and peace.

3. He breaks the pow'r of cancell'd sin,  
He sets the prison'rs free ;

His blood can make the foulest clean,  
His blood avail'd for me.

4. He speaks, and list'ning to his voice,  
New life the dead receive ;

The mournful, broken hearts rejoice,  
The humble poor believe.

5. Hear him, ye deaf, his praise, ye dumb,  
Your loosen'd tongues employ ;

Ye blind, behold your Saviour come,  
And leap, ye lame, for joy.

185.

58.

**L**ORD God, thy praise we sing,

To thee our thanks we bring.

Both heav'n and earth doth worship thee,

Thou Father of eternity.

To thee all angels loudly cry,

The heav'ns and all the pow'rs on high ;

Cherubs and seraphim proclaim

And cry thrice holy to thy name :

Holy is our Lord God,

Holy is our Lord God,

Holy is our Lord God,

The Lord of Sabaoth.



With splendor of thy glory spread  
Is heav'n and earth replenished.  
Th' apostles' glorious company,  
The prophets' fellowship, praise thee.  
The noble and victorious host  
Of martyrs doth thy praises boast.  
The holy church, in ev'ry place  
Throughout the earth, exalts thy praise.  
Thee, Father, God on heaven's throne  
Thy only and beloved Son,  
The Holy Ghost, who Christ displays,  
The church doth worship, thank and praise:

O Christ, thou glorious King, we own  
Thee to be God's eternal Son.

Thou, undertaking in our room,  
Didst not abhor the virgin's womb.  
The pains of death o'ercome by thee,  
Made heav'n to all believers free.  
At God's right hand thou hast thy seat,  
And in thy Father's glory great ;  
And we believe the day's decreed,  
When thou shalt judge the quick and dead.

Promote, we pray, thy servant's good,  
Redeem'd with thy most precious blood ;  
Among thy saints make us ascend  
To glory that shall never end.

Thy people with salvation crown,  
Bless those, O Lord, that are thy own :  
Govern thy church, and, Lord, advance  
For ever thine inheritance.

From day to day, O Lord, do we  
Highly exalt and honor thee :  
Thy name we worship and adore,



World without end for evermore.  
 Vouchsafe, O Lord, we humbly pray,  
 To keep us safe from sin this day.  
 O Lord, have mercy on us all ;  
 Have mercy on us, when we call.  
 Thy mercy, Lord, to us dispense,  
 According to our confidence.  
 Lord, we have put our trust in thee,  
 Confounded let us never be. Amen !

---

186.

40.

**H**OLY Lord, :||:

**H** Holy and almighty Lord,  
 Thou who, as the great Creator,  
 By all creatures art ador'd :  
 Source of universal nature,  
 And to man redeem'd by Jesu's blood.  
 Gracious God, :||:

2. Thanks and praise, :||:

Lord our God, be ever thine,  
 That thy word to us is given,  
 Which, replete with truth divine,  
 Leads us in the way to heaven,  
 Which is Christ, who life for us to gain,  
 Once was slain. :||:

3. Day nor night :||:

Never let us hold our peace ;  
 In his blood-bought congregation  
 Never shall his praises cease ;  
 For Immanuel's incarnation,  
 For his death, (my soul he dy'd for thee)  
 Joyful be. :||:



4. Lord our God, :||:  
 May thy precious, saving word,  
 Till our race is here completed,  
 Light unto our path afford !  
 And, when in thy presence seated,  
 We'll in highest strains thy name adore  
 Evermore. :||:

---

187.

8.

COME, Holy Ghost, inspire my song  
 With thy immortal flame ;  
 And teach my heart, and teach my tongue,  
 The Saviour's lovely name.

2. The Saviour ! O what endless charms  
 Dwell in the blissful sound !  
 Its influence ev'ry fear disarms,  
 And spreads sweet comfort round.

3. Here pardon, life, and joys divine,  
 In rich effusion flow,  
 For guilty rebels lost in sin,  
 And doom'd to endless woe.

4. God's only Son (superdous grace !)  
 Forsook his throne above ;  
 And swift to save our wretched race,  
 He flew on wings of love.

5. Th' Almighty former of the skies,  
 Stoop'd to our vile abode ;  
 While angels view'd with wond'ring eyes,  
 And hail'd th' incarnate God.

6. O the rich depths of love divine !  
 Of bliss a boundless store :  
 Dear Saviour, let me call thee mine,  
 I cannot wish for more.



7. On thee alone my hope relies,  
 Beneath thy cross I fall ;  
 My Lord, my life, my sacrifice,  
 My Saviour, and my all.

---

188.

40.

**T**HANKS and praise :||:

Jesus, unto thee are due,  
 O accept our adoration  
 For the blessings which accrue  
 From thy human life and passion,  
 May our hearts and lips with one accord  
 Praise thee Lord. :||:

2. For thy death :||:

Thou art worthy, Lamb of God,  
 That our lives and whole demeanor  
 Praise thee, yea each drop of blood  
 Be devoted to thy honor,  
 And our souls uninterruptedly  
 Cleave to thee. :||:

3. Ah, remain, :||:

Ah, remain our all in one.  
 Take us under thy protection,  
 May we all abide thine own,  
 Follow'ing always thy direction,  
 In our hearts O shed thy love abroad,  
 Lamb of God. :||:

---

189.

8.

**O** Jesus, for thy matchless love,  
 Accept our warmest praise ;  
 Since thou didst leave thy throne above,  
 To save a sinful race.



2. Thanks for thy suff'rings, tears and cries,  
And groans in thy distress ;  
The source of never fading joys,  
And endless happiness.

3. Thanks for thy thirst, O Prince of peace,  
When hanging on the tree.  
What a divine refreshment this,  
To souls athirst for thee !

4. Thanks for thy last heart-piercing cry,  
And meritorious death.  
Grant we may all on thee rely,  
And live a life of faith.

---

M O R N I N G.

---

190.

4.

**G**OD, the Lord of the creation,  
Father, Son, and Holy Ghost !

Night and day, in separation,  
Sun and moon thy glory boast.

All things in the universe  
Thy preserving grace rehearse.

2. Lord ! to thee my praise and prayer  
Are directed from my heart ;

'Tis thou foil'st my soul's betrayer,  
And preserv'st me from his art ;

So that his ensnaring train,  
By thy grace, is laid in vain.

3. Let the night of my transgression  
With the darkness pass away,  
Jesu ! into thy possession



- I resign my self to day.  
In thy wounds I find relief  
For my greatest sin and grief.
4. Grant, that free I rise this morning  
From the lethargy of sin ;  
That my soul, through thy adorning,  
Be all glorious within :  
And that at the judgment day  
I be not a cast-away.
5. Let my life and conversation  
Be directed by thy word ;  
Lord ! thy constant preservation  
To thy erring child afford.  
No where but alone in thee  
From all harm I can be free.
6. Lord ! my body, soul and spirit,  
Keep in thine almighty hand :  
By thy all sufficient merit  
Make me follow thy command.  
Oh ! my glory and renown,  
Fit me for th' eternal crown.
7. To thy angels keeping give me,  
To direct my erring feet :  
And when Satan would deceive me,  
Disappoint the hellish cheat.  
Bring at last my soul to rest,  
Where thou reign'st among the blest.
8. Hear my humble supplication,  
Father, Son and Holy Ghost !  
With sincerest adoration  
Thee I love, of thee I boast.  
O ! I'll praise thy grace to me  
Here, and in eternity.



191.

10.

**A**WAKE, my soul, and with the sun  
Thy daily stage of duty run ;  
Shake off dull sloth, and early rise  
To pay thy morning sacrifice.

2. Thy former mispent time redeem,  
Each present day the last esteem ;  
T' improve thy talents take due care,  
'Gainst the great day thyself prepare.

3. Thy conversation be sincere,  
Thy conscience as the noon-day clear ;  
Think how th' all-seeing God thy ways,  
And all thy secret thoughts surveys.

4. Glory to God, who safe hath kept,  
And hath refresh'd me whilst I slept !  
Grant, Lord, when I from death shall wake,  
I may of heav'nly bliss partake.

5. Direct, control, suggest this day,  
All I design, or do, or say ;  
That all my pow'rs, with all their might,  
In thy sole glory may unite.

6. Praise God, from whom all blessings flow !  
Praise him, all creatures here below !  
Praise him above, ye heav'nly host !  
Praise Father, Son, and Holy Ghost !

192.

23.

**M**Y soul awake and render  
To God thy great defender  
Thy pray'r and adoration  
For his kind preservation.



2. With joy I still discover  
Thy light, O Lord my saviour !  
My thanks shall be the spices  
Of morning sacrifices.

3. Bless me this day, Lord Jesus,  
And be to me propitious,  
Grant me thy kind protection  
From ev'ry sin's infection.

4. Bless ev'ry thought and action :  
Afford me thy direction ;  
To thee alone be tending  
Beginning, middle, ending.

5. Be thou my only treasure,  
Fulfil in me thy pleasure ;  
May I in ev'ry station,  
Give thee due adoration.

---

E V E N I N G.

---

193.

8.

AND now another day is gone ;  
The sun has left the shore ;  
All seek for rest, whose work is done,  
And leave the lab'ring oar.

2. But thou, my God, want'st no such rest ;  
Thy glory knows no night ;  
With thee the darkness can't contest,  
For thou thy self art light.

3. In mercy, Lord, remember me,  
This instant passing night ;  
And grant to me most graciously  
The safeguard of thy might.



4. Destroy old satan's tyranny,  
By th' holy angels host ;  
So shall I be from danger free ;  
And sorrow will be lost.

5. And though I feel the load of sin,  
Which still oppresses me,  
Yet the anguish thy dear son was in,  
Has greater weight with thee.

6. 'Tis he alone that pleads for me ;  
His merits hide my crime :  
A reprobate I ne'er can be  
While I've a share in him.

7. With chearful heart I close my eyes,  
Since thou'lt not from me move.  
O, in the morning let me rise  
Rejoicing in thy love.

8. Away from me ye vain desires :  
A new design I start ;  
A temple in me God requires ;  
And it shall be my heart.

9. O, if this night shall prove my last,  
And end my transient days,  
Convey me to thy promis'd rest,  
Where I may sing thy praise.

10. Thus I desire to live and die  
To thee the God of love ;  
In life and death I do rely  
On thee who reign'st above.

194.

24.

**R**OUSE thy self, my soul and gather  
All thy senses from abroad,



To adore thy heav'nly father,  
And the goodness of thy God,  
For preserving thee this day,  
Chasing Satan's host away,  
That their malice and delusion  
Could not put thee to confusion.

2. Blessed be thy gracious favour,  
Father of eternity !

That thou'lt help'd me in my labour,  
And my great necessity ;  
That in all my care and grief  
Thou hast sent me sure relief,  
And remov'd, on all occasion,  
What might frustrate my salvation.

3. None of all the skill'd in numbers,  
Nor the sons of eloquence  
Can express or count the wonders  
Of thy gracious providence.  
O, thy mercies are too great  
For us mortals to repeat,  
Let us then adore in spirit  
What's above our sense and merit.

4. Now this tiresome day is smother'd,  
Gloomy night draws on apace ;  
Clearful day light is diminish'd,  
And the sun has hid his face.  
Lord, endow me with thy love,  
That the instances I prove  
Of thy care and thy protection  
Work in me a pure subjection.

5. Pardon, Lord, each sad transgression,  
Whether open or unknown,



With the weight of whose oppression  
I all night in secret moan ;  
So that satan's fiery dart  
Often pierces through my heart,  
And disturbs the blest intention  
Of thy grace and thy redemption.

6. Tho' I've stray'd and thee denied ;  
As I willingly return,  
For his sake for me who died ;  
Let thy wrath no longer burn ;  
I confess the guilt of sin ;  
But thy grace can make me clean,  
Which exceeds, beyond expression,  
All the poison of transgression.

7. Author of Illumination,  
Light of light, eternal word,  
Soul and body's preservation  
I commit to thee, O Lord :  
My Redeemer dwell in me,  
That I sleep and wake with thee,  
And enjoy thy consolation  
In the night of perturbation.

8. Guard me from the snares of satan,  
And the pow'r of sin and hell ;  
Which raise dreams I never thought on,  
And abominate to tell.  
Let me never lose the sight  
Of thy good and gracious light.  
Having thee, I can be quiet  
'Midst the furies storm and riot.

9. When I close mine eyes to slumber,  
And my senses fall asleep,



Let my heart, awake, the number  
Of thy mercies tell and keep.  
Fill me with thy sacred love,  
That I dream of what's above,  
And keep close to thee my Saviour  
Even in my nights behaviour.

10. Grant, that under thy protection,  
I enjoy a quiet rest ;  
Guard me from night sins infection ;  
Number me among the blest,  
Soul and body, heart and mind  
Keep from harm of ev'ry kind.  
Friends and foes and each relation  
Visit with thy new creation.

11. Let no frightful rumor wake me  
From within or from abroad ;  
Let no sickness overtake me ;  
Lord, be thou my sure abode,  
Fire-and water, pestilence,  
Death that's sudden off me fence,  
Lest I die in my transgression,  
And fall short of thy possession.

12. Father hear the supplication  
Of thy poor unworthy child.  
Jesu ! through thy mediation,  
Make me early reconcil'd.  
Holy Ghost, of equal praise,  
I depend upon thy grace.  
Sacred three ! be pleas'd to say then ;  
Even so it shall be, Amen.



195. 10.

CHRIST, everlasting source of light,  
All things lie naked in thy sight ;  
Thou splendour of thy father's face,  
Teach us to tread the paths of grace.

2. We come t'implore thy sov'reign might,  
To keep thy flock this instant night  
From all the wiles of th' enemy,  
O Father of eternity.

3. Remove our sinful drownsiness ;  
Shield us when Satan would oppress ;  
The feeble flesh keep chaste and pure,  
And let us rest in thee secure.

4. And when our eyes are bound in sleep,  
The lamp of faith still burning keep ;  
And, oh, sustain us while we rest ;  
And sin remove, and we are blest.

5. Great guardian of thy Christian flock,  
Thy presence be our saving rock ;  
Thy agony and bloody sweat  
Be our support in ev'ry strait.

6. Forget not, Lord, the pain and woe  
That fast pursue us here below.  
The soul, thou'lt ransom'd by thy blood,  
Unite with thee, th' eternal good.

7. To God the Father and the Son,  
Who wears his Father's brightest crown,  
And to the spirit of his grace,  
Be highest majesty and praise.



196.

30.

NOW woods and fields are quiet,

Men cease from noise and riot,

The lab'ers go to rest :

But thou my soul and spirit,

Exalt thy saviour's merit,

And strive how thou shalt please him best.

2. The sun has hid his glances,

And gloomy night advances,

The day-light's enemy ;

Farewell ! the bright solaces

Of Christ, the son of graces,

Shine in my heart most cheerfully.

3. The day-light now is vanish'd,

And th' azure sky's replenish'd

With sparkling stars around.

Thus shall I shine before thee,

When thou the Lord of glory

Shalt place me on immortal ground.

4. Tir'd limbs, for rest are pressing,

My garments in undressing

Are tokens of our fall :

But Christ ! thy restoration

Gain'd robes of true salvation,

To clothe my naked soul withal.

5. Head, hands and feet now weary,

Be glad that rest's so near ye,

Your toil is at a stand :

My heart look up with gladness,

For all thy pain and sadness

Through Christ shall have a blessed end.



6. Now go ye weary members,  
Retire into your chambers,  
The beds for you prepar'd :  
The time and hour is waiting  
For your most sure retreating  
To rest within your mother-earth.
7. Mine eye-lids tir'd with waking  
Will soon fall fast with taking  
Their rest : but life and soul,  
I leave to thee my Jesus  
And thy protecting graces,  
My God, my Shepherd, and my All.
8. Extend thy wings and favour  
On me most gracious Saviour,  
And keep me close to thee :  
When satan will devour me,  
Let th' angels guards sing o'er me ;  
" This child shall unmolested be.
6. And ye my dear relations ,  
May God secure your stations  
From harm of any kind :  
Rest under Christ's pavilion,  
Then shall no hostile million  
Disturb your body, soul or mind.
- 

197.

10.

**B**ECAUSE this day is at end,  
And night doth now its shade extend,  
To thee, O Lord, our hearts we raise,  
And thee for ev'ry mercy praise.

2. Yet we are of defects aware :  
Forgive them, Lord ; thy children spare ;



Through Christ us from all guilt acquit,  
And take us to thy care this night.

2. Now I'll lay down and sleep in thee,  
Vouchsafe thy presence, Lord, to me,  
Then under thy protection blest  
Will soul and body sweetly rest.

---

198.

8.

**K**IND Sov'reign, let my ev'ning song,  
Like holy incense, rise ;  
Assist the off'rings of my tongue  
To reach the lofty skies.

2. Thro' all the dangers of the day  
Thy hand was still my guard,  
And still, to drive my wants away,  
Thy mercy stood prepar'd.

3. Perpetual blessings from above  
Encompas me around,  
But O how few returns of love  
Hath my creator found !

4. What have I done for him who died  
To save my wretched soul ?  
How are my follies multiply'd,  
Fast as my minutes roll

5. Lord with this guilty heart of mine  
Unto thy cross I flee,  
And to thy grace my soul resign,  
To be renew'd by thee.

6. Besprinkled with thy precious blood,  
I lay me down to rest,  
Be in th' embraces of my God,  
Or on my saviour's breast.



199. 2.

**I**N peace I'll now lie down to sleep  
 With the most gracious Saviour :  
 Me under thy protection keep,

Let me enjoy thy favour !

Ev'n death I need not fear,

If I can feel thee near ;

For who with Jesus shuts his eyes,

He also doth with Jesus rise.

2. As oft this night as my pulse beats,

My spirit shall embrace thee ;

Oft as my heart its throbs repeats,

May I adore and praise thee !

Thus I can go to rest,

In thy communion blest,

United unto thee by faith,

Thou art my joy in life and death.

200. 10.

**A**LL praise to thee my God, this night,  
 For all the blessings of the light ;  
 Keep me, O keep me, King of kings,  
 Under thy own almighty wings.

2. Lord, for the sake of thy dear Son,

Forgive the ill that I have done-

That with the world, myself and thee,

I, ere I sleep, at peace may be.

3. Teach me to live, that I may dread

'The grave as little as my bed ;

Teach me to die, that so I may

Triumphant rise at the last day.



4. O may my soul on thee repose,  
And may sweet sleep my eye-lids close,  
Sleep that may me more vig'rous make,  
To serve my God when I awake.

5. When in the night I sleepless lie,  
My soul with heav'nly thoughts supply ;  
Let no ill dreams disturb my rest,  
No pow'rs of darkness me molest.

## COMPLAINTS and CONSOLATION.



201.

13.

**O** Lord, in mercy cast an eye  
On thy distressed Sion ;  
How few of christians canst thou spy  
That 'scape th' infernal lion.  
Thy truth was never more despis'd,  
Faith, charity is but disguis'd  
Amongst its mere professors.

2. They teach but lies and flattery,  
What is their own invention ;  
Their doctrine is but mockery  
Of God and his intention :  
One chuses this, another that,  
Pretending to they know not what,  
Though saint-like in appearance.

3. Root out all mere formality,  
O Lord ! and its infection,  
Confound refin'd hypocrisy,  
Which is beyond correction.



Yet shall our words be free, they cry:  
Where is the Lord will ask us why?  
Who dares controul our sayings.

4. The Lord, who sees the poor oppress,  
And hears the proud professors,  
Will rise to give his children rest;  
And curb their fore oppressors;  
Nor will he send his word in vain,  
But wilful mockers shall be slain,  
To save his poor beloved.

5. As silver sev'n times purify'd  
Shines in its greatest beauty;  
So, Lord, thy word, the oftener try'd,  
Exerts the greatest duty;  
Affliction shall refine it more,  
And shew its energy and pow'r  
According to thy promise,

6. O Lord, we pray, preserve it pure  
In this our generation,  
And let us dwell in thee secure  
From all abomination.

For sin increases ev'ry day,  
In ev'ry place, where bear the sway  
The church of Christ's blasphemer.

---

202.

10.

**W**HEN we are under great distress;  
And ev'ry thing seems comfortless,  
No creature gives the least relief,  
But all encrease our weight of grief.

2. The only refuge then we have  
Is, that we meet, and humbly crave



Thy helping hand, O faithful God,  
To save us from the wrathful rod.

3. And lifting up our eyes and heart  
To thee with true repenting smart  
We seek from sin a full release,  
And seek to make thy judgment cease.

4. As thou hast promis'd in thy word,  
To all that turn to thee, O Lord!  
And love the name of Jesus Christ,  
Our mediator and High-Priest.

5. We then address our selves to thee.  
In this our great calamity,  
Be'eeching thine almighty hand  
To take this evil from our land.

6. Remember not our num'rous crimes,  
But cleanse us from all guilt betimes;  
Assist us with thy mighty grace,  
And turn on us thy shining face.

7. That, for our great deliv'rance, we  
May render praise and love to thee;  
Pay true obedience to thy word,  
And ever live in thee, O Lord!

---

203.

16.

**R**EMOVE from us, O faithful God,  
Thy dreadful and avenging rod,  
Which by our num'rous crying crimes  
We have deserv'd a thousand times.  
Sad famine, war and pestilence  
Prevent by thy good providence.



2. In pity, Lord, look on our race,  
And grant us thy all-saving grace ;  
Should thy just anger go so far  
To call us to thy judgment-bar,  
What man could stand before thine eye  
Or plead his truth, and guilt deny ?

3. In thee we trust ; to thee on high,  
In heaviness of soul we cry.

Give us a token of thy grace,  
By shewing thy relieving face.  
By true repentance bring us home,  
And save us from the wrath to come.

4. Oh, raise no more such dreadful storms  
Against so vile and feeble worms.

O, great creator, thou well know'st,  
That this our frame's but transient dust ;  
Our best endeavours little gain ;  
And search'd by thee, we're all but vain.

5. Sin still besets us ev'ry where ;  
Nor satan fails to lay his snare ;

The wicked world, with flesh and blood  
Conspires to rob us of all good.  
O Lord, this is not hid from thee ;  
Have mercy on our misery.

6. Regard thy Son's most bitter moans,  
Wounds, agonies, and dying groans,  
The pains he felt, the blood he spilt  
T'atone for all our sin and guilt.

O, for his sake our guilt forgive  
And let the mourning sinners live.

7. O Lord conduct us by thy hand ;  
And bless these states by sea and land ;



Preserve thy word amongst us pure ;  
 Keep us from satan's wiles secure :  
 Grant us to die in peace and love,  
 And see thy glorious face above.

---

204.

10.

**L**ORD JESU, fountain of my life,  
 Sole comfort in this stage of strife,  
 I'm trav'ling by this worldly inn,  
 Tir'd with the load of self and sin.

2. The journey's hard, the path is streight,  
 Which leads to blessed Sion's gate ;  
 The land I come from, and had lost,  
 But am regaining at thy cost.

3. My heart oft trembles by the way,  
 The flesh is frail, and runs astray :  
 The longing spirit cries in me,  
 Lord, haste and bring me home to thee.

4. Support me by thy bitter death,  
 When I'm to yield my dying breath ;  
 Thy blood refresh my soul within ;  
 Thy bonds break all the chains of sin.

5. The blows and stripes that fell on thee  
 Heal up the wounds of sin in me.  
 Thy great reproach, thy shameful crown  
 Rejoice my heart before thy throne.

6. Thy thirst and nauseous draught of gall  
 Refresh my soul in ev'ry thrall ;  
 Thine agony, thy dying breath,  
 Redeem me from eternal death.

7. Thy wounds be to my soul, while here,  
 A refuge sure, in ev'ry fear ;



In them I'll seek a sheltering place,  
When satan hath my soul in chace.

8. Unto my heart, when speech I want,  
The utterance of thy spirit grant :  
And grant my soul to heav'n may rise,  
When death in darkness seals my eyes.

9. Thy dying breathings be my light,  
When death brings on its sable night :  
Grant me a calm and decent end ;  
And save me when my head I bend.

10. Thy cross shall be my staff in life ;  
Thy grave, my place of rest from strife ;  
Thy napkin and thy winding sheet  
Shall bind my head, breast, hands and feet.

11. The prints thy sacred limbs receiv'd  
Assure my heart, that I am sav'd.  
Through th' Op'ning of thy side convey  
My soul to thine eternal day.

12. Thy farewell-words I'll make my own :  
Thy death did for my sins atone.  
Ope wide the gates of heav'nly grace,  
When I conclude my christian race.

13. When I revive, at thy command,  
O place me Lord at thy right hand,  
Beyond the fate which dooms thy foes  
To languish in eternal woes.

14. Then Lord, thine image quite renew  
Within my soul and body too ;  
And make it radiant as thy own,  
More radiant than the brightest Sun.



15. O, what amazing love and joy  
 Shall mine and angels' tongue employ !  
 How shall we sing, with all thy race,  
 The blest enjoyment of thy face.

---

205.

10.

**A**S long as Jesus Lord remains  
 Each day new rising glory gains,  
 It was, it is, and will be so  
 With his church militant below !

2. Our only stay is Jesu's grace,  
 In ev'ry time and ev'ry place ;  
 And Jesu's blood-bought righteousness  
 Remain his church's glorious dress.

3. All self-dependence is but vain,  
 Christ doth our Corner-stone remain,  
 Our rock, which will unshaken stay  
 When heav'n and earth are fled away.

4. The Spirit which anointed Christ,  
 By which th' apostles were baptiz'd,  
 Is giv'n to us, and makes us glad,  
 Proceeding from the church's head.

5. That cause should never suffer harm  
 Which rests on Jesu's mighty arm :  
 What men can do, we need not fear,  
 No foe shall even touch a hair.

6. For these our God hath number'd all,  
 Without his leave not one can fall :  
 If in the last he is so true,  
 What won't he in the greater do.



7. He is and shall remain our Lord.

Our confidence is in his word :  
And whilst our Jesus reigns above  
His church will more than conqueror prove.

---

206.

19.

**C**HURCH of Christ be glad,  
Praise my Lord and Head,  
Grounded on thy Saviour's merit,  
That thou art filled with his Spirit  
Is perceiv'd and this  
Proves that thou art his.

2. For the Lamb of God  
Fixeth his abode  
In his ransom'd congregation,  
And true joy and consolation,  
Grace and truth abound  
Where the Lord is found.

3. All thy strength and life  
From Christ's death derive,  
And proclaim his bitter passion  
As the cause of man's salvation,  
Showing forth his praise  
Till the end of days.

---

## PRAYER AND INTERCESSION.



207.

16.

**O**UR Father ! who from heav'n above  
Bidst us to live in constant love,  
As brethren, and in truth to join,  
T'adore this Father-name of thine,



Grant we may always pray to thee  
In spirit and sincerity.

2. Thy name be hallow'd ev'ry where ;  
Make us to read thy word with care,

That we may live accordingly,  
And praise thy sacred name on high ;  
From all that's false, and all that's vain  
Thy poor, thy wand'ring flock restrain.

3. Thy kingdom come ; thy grace be nigh  
O'er all the earth, o'er all the sky ;

The holy spirit of thy grace,  
Bestow his gifts on human grace.  
From Satan's woeful tyranny,  
Keep all thy churches safe and free.

4. Thy will be done on earth, as well  
As 'tis in heav'n, where angels dwell ;

In joy and sorrow make our mind  
Be chearfully to thee resign'd ;  
And all our carnal motions still,  
That do withstand thy holy will.

5. Give us this day, our daily bread,  
And what we want for present need.

From foul contention, strife and war,  
From dearth and pest, remove us far,  
Preserve our peace and liberty ;  
From filthy lucre set us free.

6. Forgive us all our trespasses,  
That are so great and numberless ;

And make us willing to forgive  
Our foes, and with them kindly live,  
Let mutual love and charity  
Unite thy christian family.



7. Into temptation lead us not.  
 When Satan lays his secret plot,  
 O ! lend us thine Almighty hand  
 To fight with courage and withstand :  
 That arm'd with faith, as with a shield,  
 We may at last obtain the field.

8. At length enlarge and set us free  
 From sin and all its misery :  
 Redeem us from eternal death ;  
 Thy grace support our dying breath ;  
 And be our death and entrance blest  
 Into a sweet eternal rest.

9. For thine's the pow'r, the glory thine,  
 And thine forever will remain:  
 Increase our faith ; and guide our ways ;  
 And give us grace thy name to praise.  
 According to thy sacred word,  
 A blessed Amen us afford.

---

208. 56.

**T**O thee, O Lord, I send my cries :  
 O ! let them rise to heaven.

And let to all my pray'r and sighs  
 A gracious ear be given.

O ! make thy word my firm support :  
 And grant me faith so saving,

That I, having  
 A cleans'd and humble heart,  
 May all thy statutes live in.

2. And Oh, I pray thee, O my God,  
 Oh ! give me no denial,  
 Destroy not with thy wrathful rod  
 Me in the fiery trial,



Give living hope when I go hence,  
 And, with all resignation,  
     Detestation  
 Of all self-confidence  
 Concerning my salvation.

3. Grant me a good forgiving mind  
 To all that evil bring me :  
 Cast all my num'rous sins behind ;  
 Renew thy life within me.

Thy word be my continual food  
 To keep my soul from starving,  
     And from starting  
 From thee when satan's brood  
 My ruin is concerting.

4. Let neither lust nor fear prevail  
 To draw me from my duty :  
 By aiding grace I shall not fail  
 To walk in faith and beauty.  
 For who has ought but what thou giv'st ?  
 Thy favour none can merit ;  
     But thy spirit,  
 By whom thou all reliev'st,  
 Can graciously confer it.

5. I fight, Lord Jesus ! and withstand,  
 But, oh, in slip'ry places ;  
 Support me with thy mighty hand,  
 And thine abundant graces.  
 When sin and Satan raise their force,  
 Let me not be affrighted,  
     But delighted  
 To run my Christian course,  
 'Till I'm with thee united.



209.

10.

ATTEND, O Saviour, to our pray'r!  
 All things by thy appointment are;  
 The world O govern for the best!  
 The Lord of all thou art confest.

2. Thou who on earth the sick didst heal,  
 And to the poor thy love reveal;  
 O comfort by a look from thee  
 All who are now in misery.

3. Nearer and nearer draw us still;  
 Might all but know thy holy will:  
 Subdue all pride and stubborness,  
 O Lord, by thy prevailing grace.

4. Preserve by thy most gracious aid  
 Those who have thee their refuge made;  
 Grant that, in all things free from blame,  
 In meekness they may praise thy name.

F U N E R A L.



210.

I.

CHRIST is my light and treasure;  
 In death he is my life;  
 Through him I leave with pleasure  
 This world of sin and strife.

2. With joy my soul is ready  
 To meet my brother Christ:  
 Our union shall be ready,  
 Our love rais'd to the high'st.



3. World, sin and their temptation  
Are conquer'd by his blood ;  
His death seal'd my salvation  
With my forgiving God.
  4. When all my pow'rs are fainting,  
And speech is from me fled,  
Accept, O Lord, my panting,  
Accept my sighs in stead.
  5. With humble resignation  
On Christ I lean my head :  
At th' hour of expiration  
His cross shall be my bed.
  6. Then Lord with thee united,  
Display to me thy bliss ;  
And let my soul be plighted  
To endless love and peace.
- 

211.

13.

**T**IS sure, that awful time will come,  
When Christ, the Lord of glory,  
Shall from his throne give men their doom,  
And change what's transitory.  
Who then will venture to retire,  
When all's to be consum'd by fire,  
As Peter has declared ?

2. The waking trumpets all shall hear  
Throughout the whole creation ;  
And all the dead shall then appear,  
Plac'd in their proper station ;  
But all the living at that time  
Shall, in a manner more sublime,  
Endure a transmutation.



3. The great account shall then be read  
Of all men's lives and actions ;  
And young and old the sentence dread  
Of their misdeeds and factions ;  
Here is no shelter for escape,  
But all shall see the very shape  
Thy soul has here contracted.
4. Woe then to him, that has despis'd  
God's word and revelation,  
And here done nothing but devis'd  
His lust's gratification :  
Then how confounded will he stand,  
When he must go at Christ's command  
With Satan to hell-torment.
5. Grant, Jesu, then my name be found  
Within thy book unblotted,  
When all with awe shall stand around  
To hear their doom allotted  
Of which I doubt not in the least,  
For thou as Saviour and High-Priest,  
Hast purchas'd my salvation.
6. I know as Judge thou shalt appear,  
As well as intercessor ;  
Yet hope in humble faith and fear,  
Thou'lt call me thy confessor,  
And bring me to that blessed place,  
Where I shall see with open face,  
The glory of thy kingdom.
7. O Jesu ! shorten thy delay,  
And hasten thy salvation,  
That we may see that glorious day  
Produce a new creation.



O come, O Lord, our Judge and King !  
 Come, change our mournful notes to sing  
 Thy praise for ever, Amen.

---

212.

57.

**E**TERNITY ! tremendous word,  
 Home-striking point, heart-piercing sword,  
 Beginning without ending !

Eternity without a shore ;

Where ever fiery billows roar,

What is thy sight portending ?

One glimpse of thine unfathom'd deep

Would rouse a wretch from sinful sleep.

2. What pain was ever thought so great,

That must not with the time abate,

And lose its utmost rigour ?

Eternity does never cease,

Admits no manner of release,

But keeps its constant vigour :

Or, as our Saviour's words express,

Eternity has no redress.

3. Eternity ! how long, how long,

Thou seizest senses, heart and tongue

With poignant fear and terror !

When I revolve thy dreadful chains

In that abyfs of endless pains,

I'm overwhelm'd with horror.

What's in this life of misery

So frightful as eternity ?

4. Should hell endure as many years,

As many men this world of tears

Has seen from the creation ;

As many stars adorn the sky,

As many leaves the woods supply,



You'd hope for its cessation.  
This sum of ages would but be  
One moment to eternity.

5. But having spent in endless fears  
So many thousand thousand years,  
Thy scene is still beginning ;  
When thou hast suffer'd all these times  
The just reward of wilful crimes,  
Thy thread ne'er ceases spinning.  
Th' eternal now who can unfold ?  
'Tis ever new, but never old.

6. O Lord, how is thy sentence just  
In leaving man, that rebel-dust,  
To his deserv'd damnation !  
Short wilful sins committed here  
With long remorse are punish'd there..  
O woe beyond relation !  
Weigh this, thou harden'd heart and face !  
Thy time is short, death comes apace.

7. Hast thou yet sense ? avoid the snare ;  
Thy pleasures fleeting moments are,  
That die as fast as tasted ;  
These, at the hazard of thy soul,  
Dost thou pursue without controul,  
And see'st thy minutes wasted ?  
Thou senseless wretch, thou matchless fool,  
Thou laugh'st and art the devil's tool.

8. As long as God eternal reigns,  
And his almighty sway retains,  
Hell torment will be lasting ;  
They shall be plagu'd with cold and heat,  
Thirst, hunger, fire shall be their meat,  
Their worm is never wasting ;



And this unequall'd misery  
Won't end till God shall cease to be.

9. Awake and rise from sinful sleep :  
Bethink thy self, thou straying sheep :  
Return by true repentance.

Arise, thy wicked ways amend ;  
The glass of life runs to its end ;  
Then shiver at thy sentence ;  
Perhaps within few minutes breath  
Thou'rt snatch'd away by sudden death.

10. Let neither worldly gain nor lust,  
Ambition, pride, nor golden dust  
Longer enslave thy passions ;

Look how the carnal lethargy  
O'er-spreads the great majority,  
Who sport with all temptations ;  
Above all things keep in thy sight  
The 'forenam'd long eternal night.

11. Most reprobate of all mankind,  
Bereft of sense, hard-hearted, blind,  
Why dost thou love the creature ?

Shall that eternal gulph of hell,  
Where millions of tormentors dwell,  
Ne'er shock thy sinful nature ?

Can then no tongue, no eloquence  
Persuade thee to a better sense ?

12. Eternity ! tremendous word,  
Home striking point, heart-piercing sword,  
Beginning without ending !

Eternity without a shore !  
Where ever fiery billows roar,

What is thy sight portending ?  
Lord Jesu, when it pleases thee,  
Bring me to blest eternity.



213.

57.

**E**TERNITY, delightful sound !

Where real joys are to be found,  
And scenes of endless glory !

O life ! where pleasures ever roll,  
Thy foretaste entertains my soul  
With blifs not transitory,

Come all, who long for heav'n on earth,  
You'll find it in the second birth.

2. The glories of this present world  
By time and tide are toss'd and hurl'd  
Down to their full destructions.

Look up, my soul, th' eternal hills,  
Where pleasures glide on chrystal rills  
With ever new productions ;

For as the blest apostles say,  
That blifs admits of no decay.

3. Eternity ! thy endless length  
Inspires my soul with christian strength  
To bear these short afflictions.

Consid'ring thine eternal blifs,  
I slight this world's calamities  
And constant contradictions ;

Whilst there I fix my longing soul,  
Where blifsful years for ever roll.

4. If you wou'd balance all the pain  
And torments of the martyrs slain,

E'en from the fall of Adam,  
With that surpassing glorious prize  
Reserv'd for saints in Paradise,

Past mortal sense to fathom,  
They would be found too light and frail  
To move, much less to turn the scale.



5. Reflect upon the dreadful coasts  
Of hell, and all the frightful ghosts  
Tormenting one another !  
Where num'rous crouds of sinners lye :  
Tortur'd with keen despair; they try  
Their consciences to smother.

O ! what surprizing grace is this,  
Which frees us from that dark abyss !

6. In heav'n our happy eyes and ears  
Shall still enjoy, for endless years,  
Transcending scenes of pleasure ;  
There all the saints in God rejoice ;  
They love and sing with heart and voice  
The praise of God, their treasure.  
There Christ reveals a greater store  
Of bliss, than they conceiv'd before.

7. How do I long and faint to see  
The courts of blest eternity  
In all their glorious beauty !  
I'd part with all the joys of sense,  
Take wings of faith, and fly from hence  
To the reward of duty.  
If thought alone gives such delight,  
What must th' enjoyment of thy sight !

8. Away with all the dreams of time :  
Away what worldlings call sublime :  
Away with sinful pleasure.  
Away with all the golden dust ;  
What thieves may steal, or time can rust ;  
I long for greater treasure.  
Nothing created can suffice  
A soul, made for eternal joys.



## Funeral.

2. Eternity delightful sound !  
Where real joys are to be found  
And scenes of endless glory !  
O life, where pleasures ever roll !  
Thy foretaste entertains my soul  
With bliss not transitory.  
O Jesu, fix this sense in me,  
Till thou reveal'st eternity.

---

214.

15.

**F**AREWELL henceforth for ever

All empty worldly joys ;  
Farewell, for Christ my Saviour  
Alone my thoughts employs.  
In heav'n's my conversation,  
Where souls in him possess  
A rich remuneration  
Beyond their services.

2. Counsel me, dearest Jesus,  
According to thy heart :  
Heal thou all my diseases,  
And ev'ry harm avert.  
Be thou my consolation  
Whilst here on earth I live,  
And at my expiration  
Me to thyself receive.

3. May in my heart's recesses  
Thy name and cross always  
Sparkle, with all their graces,  
To yield my joy and peace :  
Stand 'fore me in that figure,  
Wherein for all my need  
Thou under justice's rigor  
Once on the cross didst bleed.



215.

13.

**J**ESUS, by the almighty pow'r  
 My soul from death deliver,  
 In that important awful hour,  
 When soul and body sever ;  
 Into thy ever faithful hand  
 My spirit then may I commend.  
 I trust, thou wilt receive it.

2. Tho' guilt would fill my soul with dread,  
 Despair and consternation,  
 I knew I need not be afraid,  
 Since Christ is my salvation ;  
 His precious blood, his wounds and death,  
 Will, when I draw my latest breath,  
 Be my support and comfort,

3. I of this body am a limb,  
 This is my consolation ;  
 Nor life nor death 'twixt me and him  
 Shall make a separation ;  
 He in me, and I in him abide,  
 In him, who for me liv'd and dy'd,  
 I've found life everlasting.

4. Since he did from the dead arise,  
 And then ascend victorious,  
 I likewise in the hope rejoice,  
 To raise again more glorious ;  
 Thus free from fear I can in peace  
 Depart to see him as he is,  
 And live with him for ever.

216.

5.

**C**HRIST, my rock, my sure defence,  
 Jesus, my redeemer liveth ;



O what pleasing hopes from thence  
My believing heart deriveth,  
Else death's long and gloomy night  
Would my guilty soul affright.

2. Christ is risen from the dead,  
Thou shalt rise too, faith my Saviour,  
Of what shall I be afraid,

I with him shall live for ever.  
Can the head forsake its limb,  
And not draw it after him.

3. No, my soul he cannot leave,  
This, this is my consolation,  
And my body in the grave  
Rests in hope and expectation,  
That this mortal flesh shall see  
Incorruptibility.

4. Closely by lov's sacred bands  
I am join'd to him already,  
And my faith's outstretched hands  
To embrace my Lord are ready ;  
Death itself shall never part  
Mine and my redeemer's heart.

5. Flesh I bear, and therefore must  
Unto dust be once reduced,  
This I own, but from the dust  
I shall be to life produced,  
And convey'd to endless bliss,  
Live, where my redeemer is.

6. In my body when restor'd  
To the likeness of his body,  
I shall see my God, my Lord,  
My belov'd, once white and ruddy ;



In my flesh eternally  
My redeemer I shall see.

7. These mine eyes most certainly  
Shall behold and know my Saviour,  
I, no stranger, no, ev'n I,  
Him t' embrace shall have the favour,  
Grieving, pining in that day  
Ever shall be done away.

8. What here sickness, sighs and groans,  
There o'er death shall prove victorious;  
Earthly here are sown my bones,  
Heav'nly they shall rise and glorious:  
What as nat'ral is sown here,  
Shall as spiritual rise there.

9. Let us raise our minds above  
This world's lusts, vain, transitory.  
Cleave to him ev'n here in love,  
Whom we hope to see in glory.  
May our minds tend constantly  
Where we ever wish to be.

217.

10.

LET us this { brother's } corpse inter,  
                  { sister's }  
While we God's word in mem'ry bear,  
That it shall rise again one day,  
Nor more be subject to decay.

2. It is but earth, from earth it came,  
And now returns into the same,  
But under earth no more will lie,  
When God's loud trump shall fill the sky.

3. The soul doth ever live with God,  
With grace already here endow'd,



And from all blot and stain of sin,  
By Jesu's precious blood made clean.

4. Our { brother's } sorrows, griefs and woes  
{ sister's }

Are now come to a happy close,

Who since { he } did Christ's yoke embrace,  
{ she }

Dead in the body, lives always.

5. This body leave its rest to take,  
We to our stations will go back,  
And serve our Lord with cheerful heart,  
For soon we too shall hence depart.

6. Christ, our redeemer, will us aid,  
Since by his blood he us hath freed  
From satan's pow'r and endless pain,  
To him all honour doth pertain.

218.

3.

**L**ORD, my times are in thy hand,

Be they then at thy command ;  
Though in me death lives, and I,  
Daily living, daily die.

2. Did I live to thee alone,  
Then the sting of death were gone.  
But without thy spirit's breath  
Life is only living death.

3. Lord, where should a wretch like me  
Fly to shelter but to thee ?  
Thou hast gone before, in grace,  
To seek out a resting-place.

4. Bearing my sin's heavy load,  
All thy steps were mark'd with blood,



From the garden to the cross,  
Bleeding, dying for our loss.

5. By this bitter agony,  
By thy life pour'd out for me,  
Let me, wretched sinner, find  
In my God a Friend most kind.

---

219.

9.

**T**HE grace enjoy'd by faith  
In Jesu's incarnation,  
His wounds and bitter death,  
Assures us of salvation ;  
Engageth our whole heart,  
Prompts us to sing his praise,  
Until we hence depart  
To see him face to face.

2. If Jesus should appear  
Now at this very moment,  
What think ye, should ye fear ?  
No, we with deep abasement,  
Yet joyful, would adore  
The Lamb who shed his blood,  
And own him evermore  
Our Saviour, Lord and God.

3. Ah, might the time soon come  
When thou, our souls beloved,  
Shalt fetch thy children home ;  
Our inmost soul is moved,  
To think we shall behold  
Him whom by faith we know,  
Chief shepherd of his fold,  
In whom we're one, and grow.



4. Hear thou our hearts desire,  
Most gracious Lord and Saviour,  
Let us in peace expire,  
And rise to meet thy favor ;  
When thou our judge shalt be,  
And each his doom assign,  
Then all our boast shall be  
Thy righteousness divine.
- 

.. 220.

8.

**T**HERE is a house not made with hands,  
Eternal, and above ;  
And here my spirit waiting stands,  
Till it shall hence remove.

2. My Saviour by his saving grace  
Prepareth me for heav'n ;  
And, as an earnest of the place,  
Hath his own spirit giv'n.

3. We walk by faith of joys to come,  
Faith lives upon his word ;  
But while the body is our home,  
We're absent from the Lord.

4. 'Tis pleasant to believe thy grace ;  
But we had rather see :  
We would be absent from the flesh,  
And present, Lord, with thee.



## A P P E N D I X.



## A Confirmation-Hymn.

221.

20.

The Congregation.

**Y**E children in the gospel trace  
The captain of Salvation.

You are with us th' apostate race,

A lost and sinful nation.

But lo ! this day, these actions prove

That Christ is near, that God is love.

2. Behold your God incarnate stands,

In mild and human features ;

He all day long spreads out his hands,

And calls his wand'ring creatures.

His terror is no longer seen ;

But God with God is man with men.

3. O hasten then, suppress all doubt,

Embrace the heav'nly treasure.

He says, I never cast thee out,

In death is not my pleasure.

To none I can myself deny.

Come, children, come, why will ye die ?

4. My yoke, says he, upon you take,

Serve me amidst oppression ;

The world and all its joys forsake,

And shun no tribulation.

Come follow me, and gladly bear

My cross, and in my suff'rings share.

THE CONFIRMANTS.

5. Then let us follow Christ our Lord,

Both soul and body off'ring ;



Be cheerfully with one accord  
Partakers of his suff'ring.  
For such as shew true faithfulness  
Shall gain the rich reward of grace.

6. O Lamb of God, our element  
Is thy commiseration ;  
Thy tender heart, in pieces rent  
At our distressful station,  
Thy streaming blood, the balm of grace,  
Bedewing all the human race.

7. Thanksgiving, power, praise and might  
Unto the Lamb be render'd,  
Who brought us to his kingdoms light  
From all the tongues and kindred.  
Before the world was, he ordain'd  
To happ'ness us, which has no end.

8. By all the saints around his throne,  
By all his choirs in heaven,  
With shouts of glory to God's Son,  
Our Shepherd praise be given.  
'They join, his goodness to rehearse,  
His praise through the universe.

9. Lord Jesus thou our Shepherd art,  
Who dy'dst for our transgression.  
When lost, we cost thee grief and smart,  
When found, joy past expression.  
Ah ! best of Shepherds, ever keep  
Thy poor, thy little helpless sheep.

10. Be thou our life—Thy power divine  
Direct our steps and motion.  
Thy Spirit's flame and light incline  
Our hearts to true devotion.



May truth set us at liberty !  
 May we depend on none but thee !

11. Thou, thou shalt be our heart's delight,  
 Our joy and our salvation :  
 Thy presence yields us, day and night,  
 Abundant consolation.  
 Assisted by thy boundless grace  
 Thee we desire to love and praise.

12. Thou art our faithful friend in need,  
 Thou call'st thyself our brother.  
 Thy faithfulness and love exceed  
 That of the fondest mother.  
 We jointly swear : thine will we be.  
 No power shall tear thy sheep from thee.

#### THE CONGREGATION.

13. Remember that you swore to-day  
 To Christ's, your general's banner.  
 Be mindful of the narrow way  
 And of the soldiers manner.  
 His standard eying in the strife  
 He sacrifices weath and life.

---

222.

47.

#### A CHURCH-HYMN.

**Y**OKE soft and dear, that brings me here,  
 To join in sweet embraces  
 The choir, that sings its glorious Kings  
 Unutterable praises.

2. O Christ our Lord ! with one accord  
 We honor thy election.  
 From nature's night we call'd to light  
 Sink into deep reflection.



3. Thee, thee alone as head we own,  
On Jesus lips depending,  
We learn and hear with list'ning ear  
Words sweet and condescending.

4. We call'd thy bride drawn to thy sight  
King, by thy ointments favour,  
Lay at thy feet, and pray, to meet  
A glimpse of kingly favour.

5. Draw me to thee, sweet Lord, then we  
Run chain'd in hearts-connections.  
Thy scepter's sway will chase away  
All authors of dissections.

6. Expelling fear love teaches here  
With truth, grace, joy with duty.  
O happy he who thus can see  
Immanuel in his beauty.

7. Lord it is gain here to remain.  
These pews yield milk and honey,  
Brooks for the heart, nests for the bird,  
Rocks for the fright'ned cony.

8. Here Hannah's tears are dry'd. She hears,  
Go thy desire is given.  
The publican goes home and can  
Lift up his eyes to heaven.

9. I shut my ears to worldly cares  
And to the roaring lion,  
And at heav'n's gate anticipate  
The rest of holy Zion.

10. Come Spirit, God, fill thy abode  
With grace and supplication.  
Send from above harmonious love  
And joy, and consolation.



11. Thy scepter's top if touch'd, will stop  
The torrent of wild notions,  
And hearts of stone will melt and own  
The fruit of join'd devotions.

12. We mingle here with tears our cheer,  
Yet candidates of glory.  
Unmixt will be our psalmody  
In realms not transitory.

K.

223.

59.

ANOTHER.

**G**reatest of prophets my heart is desirous :  
To be instructed by none but by thee.  
Down from the Father hast thou come, O Jesus :  
Union t' establish between God and me.  
Thou, as mediator, didst conquer the devil,  
Bruis'dst the serpent's head who brought the evil.  
2. Highpriest for ever! my thoughts are a thinking  
On thee with burning desire and zeal.  
Look to my heart when with groans it is sinking;  
Thou, who for me art a sacrifice still.  
As intercessor thou sittest in heaven,  
Pleading the cause for them unto thee given.  
3. Thee will we honor, thou great king of glory  
(Be ye harmonious ye chords of pure love)  
With thanks and praises we'll sing of the 'story  
Of our redemption through him from above.  
Govern thy kingdom, thou sweet loving Saviour,  
Protect the few which shew forth thy behaviour.  
4. Now then shall heart and lips praises be bringing,  
I, as a christian, with joy will step forth.  
Kindled by love and unwearied with singing  
Will I augment this melodious accord.  
I shall adore thee, thou source of salvation,  
All that hath breath pay the Lord adoration,



224.

10.

Another at the beginning of the Service.

**O** ! Jesus Christ, true light of God,  
Enlighten such as know thee not  
And bring them unto thy sheepfold :  
Thereby to save their precious soul.

2. Replenish with thy ray of grace,  
The wandering erroneous race ;  
And such who're tempted secretly  
To b'lieve, that, which is treachery.

3. And what else has elop'd from thee  
That seek with grace and constancy.  
All wounded consciences so heal,  
That they shew but for heav'n their zeal.

4. To all deaf grant an open ear ;  
The dumb an utterance without fear ;  
Freedom, to such, who would confess  
Their faith concerning righteousness.

5. Beguiled souls do undeceive ;  
Bring all back who mean thee to leave ;  
Them who are scatter'd congregate.  
Convince those in a doubtful state.

6. Then Lord ! due praises shall be giv'n  
On earth below, above in heav'n :  
By all of thy redeemed race  
To thee for all thy love and grace.

E

225.

59.

Another at the beginning.

**H**OLY King Zions, look down, thee we offer  
Honor with love in harmonious strains :

Aa



Purchas'd so dearly we never will suffer  
 Blood of ungratefulness running in veins.  
 Lo loving master, thy pupils attend them !  
 Cherish thy chosen few, Lord and defend them.

2. High Priest ! eternal affections now rising  
 Wish to be fix'd, where thou pleadest our cause.  
 Offer our prayers with thy sacrificing,  
 Thou our oblation, for God's broken laws :  
 Our Intercessor in heav'n enthroned  
 Knows how to save and preserve, what he owned.

3. Grant thy instruction them, who are depending  
 Highest of prophets on thy mouth alone.  
 Down from the Father thou hast been descending  
 Us to regain, to exalt and to own.  
 'Thou, Mediator, has conquer'd the devil  
 Rooting the serpent, the author of evil. K

226.

8.

## ANOTHER.

A Joyful sound it is—the voice  
 Of Jesus to his friends,  
 A sound that makes their hearts rejoice,  
 And consoles their minds.

2. This joyfull sound is sweet to us,  
 As music to the ear.  
 It saves us from a heavy curse,  
 And scatters ev'ry fear.

3. This joyful sound does proffer make  
 Of life, to sinners dead,  
 While captive souls its worth partake,  
 And are thus fully freed.

4. This joyful sound gives knowledge too,  
 To those who simple are ;



For all who combat satans crew,  
May lend their list'ning ear.

5. Its precepts teach humility,  
It leads the soul to God ;  
By it the pris'nor is set free,  
Thro' the atoning blood.

6. Oh ! may I know the blessedness,  
To dwell with Jesu's heirs.  
Exalted in his righteousness,  
Which this sweet sound declares,

7. Help me to walk, while here below,  
In circumspection right ;  
And then O Lord grant me to go  
To ineffable light.

8. So shall I in thy name rejoice ;  
I'll praise thee all my days :  
Thro' all eternity my voice  
Shall never cease to praise.

9. The Father, Son and Holy Ghost  
Shall be my theme to sing ;  
While all amidst the heavenly host,  
His praises loud shall ring.

S.

227.

59.

Another at the end of the Service.

**N**OW to exalt my redeemer with praises,  
Rise his redeemed, thou christian, step forth,  
Let from thy harp stream melodious graces  
Line upon line of thy Saviours worth.  
Thee will I honor, O source of salvation,  
Praise him what breathes in all his creation.

R



228.

5.

## Promise of Faithfulness.

**N**EVER will I part with Christ,  
 Since he dy'd for my salvation.

Nay I would be sacrific'd

To obtain this consolation,  
 That I might enjoy the sight  
 Of his good and gracious light.

2. Jesus will I never leave,

Whilst I breathe and have my senses;  
 From his merits I receive

Pardon for my past offences;  
 All the pow'rs of my mind  
 To my Saviour are resign'd.

3. Should I lose my very sight

Touch and hearing, smell and tasting,  
 Lord, thy love shall give me light

When my nat'ral oil is wasting;  
 When from earth my life is rent,  
 Christ shall be my element.

4. Less, far less, I then shall part

With my Lord when in his glory.  
 I shall see my loving heart

Rais'd above what's transitory;  
 Then with all his faithful race  
 I'll rejoice before his face.

5. Earth nor heav'n can satisfy

One desire of God's inspiring;  
 Only Jesus can supply

All I'm piously desiring.  
 He's the object of my love  
 Here, and when from hence I move.



6. With my Jesus I will stay,  
 For he is my new Creator,  
 And my life, my truth my way,  
 Leading me to living water.  
 Blessed, who can say with me,  
 Christ! I'll never part with thee.

E.

229.

18.

## ANOTHER.

**A**RISE! ye christian men, arise!  
 Arise! arise to conquer.

This world is not the paradise

To seek your rest in longer.

Who will not fight, engage and strive

Shall never receive the crown of life.

2. Satan, he comes with all his art;

The world with pomp and bragging;

The lusts of your corrupted heart

Are constantly attacking.

If you not valiantly shall fight:

You're overcome with all your might.

3. Consider! the allegiance

By which you are engaged;

Remember! that ye are as men

Of war, to fight, enlisted;

Think! vict'ry must be first obtain'd

Before triumphal crowns are gain'd.

4. Reproachful 'tis, when militants

In battle-days are turning

Their backs towards their combatants,

Or run without resisting.

How scornful: when designedly

They're captur'd by the enemy.



5. Engage ! the devil is soon slain,  
 The world is easy scatter'd.  
 The carnal mind tries all in vain,  
 How much soever you're batter'd.  
 O shame ! to all eternity :  
 Should these knaves gain the victory.

6. Who o'ercomes and maintains the ground  
 Which th' en'mies have possessed,  
 Shall feed on fruit in Paradise found,  
 From thence ne'er be displaced.  
 The conq'ror to eternity  
 From death and sorrow shall be free.

7. Who o'ercomes, and his Christian-course  
 Has finished with honour,  
 Shall have, to eat, from the great source,  
 Some of the hidden manna,  
 And a white stone with a new name,  
 Which he'll know and not stand in shame. E.

230.

8.

A penitential Hymn.

**H**EAR, when I call, oh God of peace,  
 Accept my humble prayer ;  
 Answer me in thy righteousness—  
 Oh ! God of pity hear.

2. Enter not into judgment, Lord,  
 With fall'n unhappy me ;  
 For none so holy is thy word,  
 With thee can righteous be.

3. Alas ! the enemy hath come  
 To persecute my soul ;  
 And made thick clouds of hellish gloom  
 Around my spirit roll.



4. A ray of light, O Lord I crave.  
Me hath he shut from day ;  
As those who in the silent grave  
In utter darkness lay.
5. Therefore my heart is fill'd with grief  
Day after day I mourn.  
Earth can afford me no relief—  
Oh ! when wilt thou return ?
6. Oft does my soul call back the hours  
When garb'd in peace she pray'd ;  
And all her joys, and all her pow'rs  
On thee her source were laid :
7. Then bath'd in tears I lift mine eyes  
And stretch my hands to thee ;  
Oh ! Lord regard my anguish'd cries—  
Jesus remember me !
8. Hide gracious God thy fearfull frown.  
My feeble spirit fails ;  
And satan fain my hopes would drown  
While woe my frame assails.
9. Cause me thy pitying love to see  
Oft as the morn doth rise ;  
And guide me in thy righteous way—  
My soul on thee relies.
10. To thee as to an hiding place  
My frightened soul doth haste  
Oh ! cover me with holiness  
Till life's rude storm be past.
11. Then let no fears the hour annoy  
That seals me for the shrine ;  
But here let me behold thy joy  
For Father I am thine.



231.

12.

ANOTHER.

**J**ESUS Christ regard my anguish,  
 Oh commiserate my pain ;  
 Bid my soul no longer languish,  
 Bid my spirit not complain !

2. 'Tis my comfort thou'rt omniscient ;  
 All my griefs are known to thee ;  
 Saviour thou art all-sufficient,  
 To relieve a wretch like me.

3. Now thy clemency discover ;  
 Give my wounded soul repose ;  
 E'er my transient life is over,  
 E'er my forrowing eye-lids close.

4. By thy passion I conjure thee,  
 By thy painful sweat of blood,  
 Let my sighing come before thee,  
 Seal my pardon now with God.

S.

232.

10.

ANOTHER.

**O** thou to whose almighty ear  
 The softest breath of pray'r ascends,  
 Who hear'st and know'st each sigh and tear,  
 And ev'ry wish which thee-ward tends.

2. Bow down Oh ! God in mercy bow,  
 Open thine ear to my complaints ;  
 And turn away thy wrath, for oh !  
 Before its strokes my spirit faints.

3. Thou know'st O ! Lord by fears of death,  
 How to and fro my mind is driv'n ;



For ev'ry hour which brings me breath,  
 Wafts from my soul a cry to heav'n.

4. How chang'd is all which could delight !  
 A diff'rent aspect nature wears ;  
 And ruddy morn—and solemn night,  
 Sad and uncheary now appears.

5. The sun whose radiance gilds the day  
 And scatters light and blessings wide,  
 To me emits no chearing ray,  
 Who am within all dark and void.

6. A pleasing change the seasons know ;  
 But I no happy respite see.  
 My days are spent in careless woe  
 And sorrow wears each night away.

7. Haste to my help oh ! gracious God  
 E'er in the dust this frame's repos'd  
 E'er on my breast rests the cold clod  
 And these dull eyes forever clos'd.

S.

233.

10.

## SPIRITUAL LIFE.

**T**HE man who in the sight of God  
 Is just, made so thro' Jesu's blood ;  
 From condemnation is set free,  
 Enjoys the gospel liberty.

2. By faith he lives and walks, and moves,  
 By faith he serves and humbly loves  
 His God ; and still with fervent mind,  
 By faith he lives to serve mankind.

3. This happy state he cannot claim  
 From Nature, or in his own name ;



The law doth not this bliss impart,  
But Christ conveys it to his heart.

4. A life of peace the just man lives  
When all his heart to God he gives ;  
His fellowship is now begun  
Both with the Father and the Son.

5. But soon th' archangels trump will sound,  
Then shall the just with glory crown'd  
Arise with Christ, above the sky  
To live with him eternally.

S.

234

24

## GOOD FRIDAY MORNING.

**T**HY deep wounds my loving Jesus,  
Souls anguish and pain of death,  
Give my heart in sore distresses  
Ease and delicious comfort.  
Rises evil in my mind,  
Let me in thy passion find  
Motives plenty for abhorring  
All evil in me occurring.

2. Will repose in lust and fashion  
My corrupted flesh and blood :  
Then remind me of thy passion  
And thy working for my good.  
Satan, should he harrass me,  
Saying : I've no hope in thee;  
Let me hear thy promised graces,  
To chase him with his harrasses.

3. Will my heart by th' worlds inticing;  
Walk the carnal-pleasure-road,



Where is nothing but rejoicing :  
Than shew me the heavy load  
Of thy pains and agony,  
Which thou hast endur'd for me :  
That such speedy meditation  
May o'ercome the world's temptation.

4. Let me find g'ainst all that's grieving  
In thy wounds sufficient force.  
My soul, when 'tis thee retrieving  
Can run patiently its course.  
For thy comforting sweetness,  
Takes away all bitterness ;  
As thou hast O my oblation  
In expiring brought salvation.

5. On thee I put my reliance,  
Thou art my soul's confidence,  
Thy death bids my death defiance,  
With his power to advance.  
All my int'rest is in thee,  
Thou protect'st and comfort'st me,  
Thy grace shall give me protection,  
Life and happy resurrection.

6. If thou'it in my heart inclosed,  
Thou source of benevolence  
Then all pains shall be opposed,  
When I'm call'd to go from hence.  
My soul in death's agony  
Flies to thee. What enemy  
Dare attempt his opposition  
'Gainst souls that escap'd perdition?



253.

10.

## GOOD FRIDAY AFTERNOON.

**I** Die, but what is death to me ?

Triumphant is my surety.

In grave remains the dross of sin,  
And sinless I shall rise again.

2. My Saviour in the day of grief  
Gain'd me this Sabbath of relief,  
To wait for what no eyes have seen  
The glorious renovating scene.

3. To me grave is the sanctuary,  
That stops the restless enemy.  
Sleep, sleep O members with good grace.  
Your head has sanctified the place.

4. Soon will the breakers trumpet sound,  
And you will leave this hiding ground,  
To grace in ropes of life and flame  
The marriage of the slaughter'd Lamb.

K

236.

6.

## GOOD FRIDAY EVENING.

**N**OW for thousand tunes of praises  
Streaming from this feeling heart,  
Which thy bending head embraces,  
Lord for every pain and smart,  
For thy groanings and oppression;  
And for thy last intercession  
For thy torments, cross and death  
Sings thy praise my dying breath.

K



237.

60.

Morning-Hymn of a Communicant.

**R**ISE, rise my soul ! thy Lord descending,  
 Will meet thee, and commands attending.  
 Let joyous motions through the breast  
 Declare thy rev'rence to the guest.

2. No worldly care, no lusts deception  
 Must now prevent a due reception.  
 Sweep every seed of fraud away  
 Which would disgrace thy soul to day.

3. A Lord by heav'n's uncomprehended  
 Has to his creature condescended,  
 To be the manna, come from heav'  
 In bread and wine, his people giv'n.

4. Behold with awful meditation  
 Thy Lords and masters invitation.  
 Abyss of love, to reason hid !  
 Unfathom'd by angelic wit.

5. Sweet Lamb of God, on worms here creeping  
 In dust thou art such treasures heaping !  
 Is thy majestic power so cheap,  
 To condescend to men—so deep !

6. Thou Lord of Lords, (dream I, or is it ?)  
 Appoint'st for my poor roof a visit.  
 The sinful worm, so vile and base  
 Is he deserving such a grace ?

7. Thou hast for me a feast designed,  
 Fat things and marrow, wine's refined  
 And ceaseless joys, my Lord and God  
 Afford thy body and thy blood.



8. Dear Lamb of God, it is thy pleasure.  
The' unfit, yet call'd to the treasure  
I come with rev'rence and appeal  
To nothing, but thy sovereign will.

9. I come, if walking not, yet creeping.  
At Jesu's feet prostrate and weeping  
I claim the place, where safely find  
The poor, the maim'd, the halt, the blind.

10. For deadly sick thou wast appointed.  
The most despair'd of first are minded.  
Physician of known sympathy  
Here holds an applicant thy knee.

11. Instill this drooping heart with vigour.  
With tender mercy, not with rigour  
Treat thy poor patient. Lo thy dove!  
Betroth her unto thee with love.

12. My heart will feel the agitation.  
Divine will be my souls sensation  
The moment when thy precious blood  
Revives in me the peace of God.

13. Now is my road to Sion level.  
This bread gives strength, in which I travel  
Unfrighten'd by the lurking hord  
Through evil and through good report.

14. This pledge of unexampled favour,  
That made my dying Lamb a favour  
Ascending sweetly from the earth  
Insures my rest and claims my heart.

15. Now for thy honor, for thy praises  
For whatsoever devotion graces,  
For tunes to please the Son of God  
Shall beat my pulse, shall run my blood.



16. Thy death shall be my meditation,  
My souls delight, and occupation,  
The aim, attractive to my eyes,  
The poison killing sin and vice.

17. Thy death shall sway my will and temper,  
Ingrafted in thee soul and member,  
My noble vine, will now produce  
The fruit, the holy Father chose.

18. O Prince of life, thy wink and frowns  
Control my steps, arrest my senses.  
May I, who long for thee, soon pass  
Led by thy cross, this wilderness!

19. The love, I at thy meal remember  
Unlocks this heart, the bridegroom's chamber.  
Remain in me, and let thy guest  
Lord, as a seal upon thy breast. K.

---

238.

L I T T E N Y.

**O** God the Father of heaven : have mercy upon us  
miserable sinners.

O God the Son, Redeemer of the world : have  
mercy upon us miserable sinners.

O God the Holy Ghost proceeding from the Fa-  
ther and the Son : have mercy upon us miserable  
sinners.

O holy, blessed, and glorious Trinity, three per-  
sons, and one God : have mercy upon us miserable  
sinners.

Remember not, Lord. our offences, nor the of-  
fences of our forefathers ; neither take thou ven-  
geance of our sins : spare us, good Lord, spare thy



people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief ; from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

*Good Lord, Deliver us.*

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and uncharitableness,

*Good Lord, deliver us.*

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil.

*Good Lord, deliver us.*

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of hearts, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious resurrection and ascension : and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*



We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

*We beseech thee to hear us, good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holyness of life, our rulers and magistrates ;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule their hearts in thy faith, fear, and love ; and that they may evermore have affiance in thee, and ever seek thy honour and glory ;

*We beseech thee to hear us, good Lord.*

That it may please thee to be their defender and keeper, giving them the victory over all their enemies ;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of thy Spirit ;



*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

*We beseech thee to hear us, good Lord.*

That it may please thee succour, help, and comfort, all that are in danger, necessity, and tribulation ;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to show thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed ;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy on all men ;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due times we may enjoy them ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endure us with the grace of thy



Holy Spirit, to amend our lives according to the Holy Word ;

*We beseech thee to hear us, good Lord.*

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

*Grant us thy peace.*

O Lamb of God : that takest away the sins of the world ;

*Have mercy upon us.*

Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

239.

10.

### The Golden Alphabet.

**A**LONE in God put thou thy trust :

Who trusts in man depends on dust.

God's promises are kept alone.

The old simplicity is gone.

**B**EWARE of losing thy good name,

For credit's of a tender frame :

By pain and labour 'tis achiev'd ;

Once lost, can seldom be retriev'd.

**C**HATFING avoid, but rather hear,

Wilt thou with any grace appear,

Grave silence meets with sure respect ;

But prating always with neglect.

**D**ESPISE thyself ; respect the great.

T'avoid their wrath and thy defeat

Wilt thou find comfort in distress ?

The meanest treat with gentleness.



**E**XPEL all haughty thoughts, and flee  
Those scandals of prosperity.

The Lord thy plenty doth bestow  
To make thee great and humble too.

6 **F**EAR thou the Lord and prize him more  
Than radiant gold and richest ore :  
Gold may be spent, but Godly fear  
Is a rich store, will ne'er impair.

7 **G**IVE to the Lord with cheerful heart,  
When God his blessings doth impart ;  
Lest thou shouldst meet the woeful fate,  
Which Christ of Dives did relate.

**H**AST thou receiv'd a benefit ;  
With gratefulness thyself acquit.  
Pity sincere do thou express  
When thou seest others in distress.

9 **I**N Labour spend thy youthful age ;  
That brings a goodly heritage :  
Hard work's unfit for silver-hair,  
When weakness multiplies thy care.

10 **K**IND be to all, yet trust but few ;  
Pretended friendship bid adieu ;  
Think on the word, found true of old,  
What glistens is not always gold.

11 **L**ET no disturbance seize thy heart,  
When frowning fortune seems to thwart ;  
A hard beginning, when it ends,  
Will make thee more than full amends.

12 **M**ASTER thy chol'ric thoughts within ;  
Be angry but commit no sin ;  
For wrath bespeaks thee satan's slave,  
Who can't discern what's true or false.



13 **N**E’ER be aſham’d to live and learn,  
 If thou wilt mind thy main concern :  
 Wiſe men make ev’ry place their home :  
 But ſluggards ſtarve where’er they come.

14 **O**NE party hear, but thine applauſe  
 Defer, till thou know’ſt th’ other cauſe :  
 Be juſt, for prejudice miſguides ;  
 There’s often faults on both the ſides.

15 **P**RIDE dates its firſt original  
 From Lucifer’s and Adam’s fall :  
 Are many loſt by wind and tide ;  
 More ſuffer ſhipwreck from their pride.

16 **Q**UOTE nothing, but what edifies :  
 A falſe report ſoon grows and dies :  
 A gentle ſoul well bred and born,  
 Gives all ſhe hear a loving tune.

17. **R**ELY in all thine exigence,  
 On thy Creator’s Providence :  
 None is forſaken by the Lord  
 Whoſe life is guided by his Word.

18. **S**HORT is thy time : Tide ſtays for none ;  
 The world’s a ſaſh, that ſoon is gone.  
 Be not beguil’d with ſenſual charms ;  
 Thy life’s at ſtake in Dinah’s arms.

19. **T**HOU muſt continue doing good ;  
 But ſtill expect to be withſtood :  
 What action know’ſt thou ever done,  
 Which was approv’d by ev’ry one.

20. **U**PON no riches ſet thy heart,  
 Leſt it ſhould break, if they depart :  
 That man is wiſe, whoſe heart is there,  
 Where never fading treaſures are.



21. **W**ILL any one contend with thee?

Be rather mute than disagree,  
One contradiction raises ten,  
And they will end, you know not when.

22. **X**ERXES, relying on his host,  
Was baffled in his haughty boast.

Art thou at war? rely on God,  
Who bringeth peace, and brings the rod.

23. **Y**OUNG thy Creator learn to fear,  
Wilt thou thy course most wisely steer.

Thy future harvest will be seen,  
Such as thy life and seed have been.

24. **Z**EAL for thy God prolongs thy days.

Be circumspect in all thy ways,  
Things done without a wise forecast  
Have ruined multitudes at last.

240. . . . 8.

A Cradle Hymn.

**H**USH! my dear lie still and slumber,

Holy angels guard thy bed!  
Heavenly blessings without number  
Gently falling on thy head.

2. Sleep my babe thy food and raiment,  
House and home thy friends provide;  
All without thy care or payment,  
All thy wants are well supply'd.

3. How much better thou'rt attended  
Than the Son of God could be,  
When from heaven he descended,  
And became a child like thee?



4. Soft and easy is thy cradle ,  
Coarse and hard thy Saviour lay ;  
When his birth-place was a stable,  
And his softest bed was hay.
5. Blessed babe ! what glorious features,  
Spotless fair divinely bright !  
Must he dwell with brutal creatures ?  
How could angels bear the sight ?
6. Was there nothing but a manger  
Cursed sinners could afford,  
To receive the heav'nly stranger ?  
Did they thus affront the Lord ?
7. Soft, my child, I did not chide thee,  
Tho' my song might sound too hard ;  
'Tis thy mother sits beside thee,  
And her arm shall be thy guard.
8. Yet to read the shameful story  
How the Jews abus'd their King,  
How they serv'd the Lord of glory,  
Makes me angry while I sing.
9. See the kinder shepherds round him,  
Telling wonders from the sky ;  
There they sought him, there they found him,  
With his virgin-mother by.
10. See the lovely Babe a dressing ;  
Lovely infant, how he smil'd !  
When he wept, the mother's blessing  
Sooth'd and hush'd the holy child.
11. Lo ! he slumbers in his manger,  
Where the horned oxen fed ;

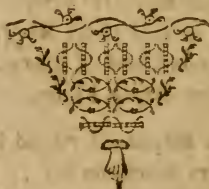


Peace, my darling, here's no danger,  
Here's no ox a-near thy bed.

12. 'Twas to save thee, child, from dying,  
Save my dear from burning flame,  
Bitter groans, and endless crying,  
That thy blest Redeemer came.

13. May'st thou live to know and fear him,  
Trust and love him all thy days.  
Then go dwell forever near him,  
See his face, and sing his praise.

14. I could give thee thousand kisses,  
Hoping what I most desire ;  
Not a mother's fondest wishes  
Can to greater joys aspire.





## INDEX OF THE TUNES.



The Number corresponds with the Number on the  
left hand of each Hymn.

1. *Christus der ist mein leben*
2. *Der lieben sonne sich und prucht*
3. *Gott sey dank in aller welt*
4. *Gott des Himmels und der erden*
5. *Jesus meine zuversicht*
6. *Jesu der du meine sele*
7. *Jesu meine freude*
8. *Mein Gott, das herz ich—oder: Lobt Gott ihr christi.*
9. *Nun danket alle Gott—oder: O Gott du frommer G.*
10. *Nach dir O Herr verlanget mich—oder: Die sele*
11. *O Jesu Christ mein schoensts licht [Christi heilge mich*
12. *Ringe recht, wenn Gottes gnade*
13. *Sey lo b und ehr dem hoechsten gut*
14. *Schmueke dich O liebe sele*
15. *Valet will ich dir geben*
16. *Vater unse im Himmelreich*
17. *Wo soll ichrfliehen hin*
18. *Wer nur den lieben Gott laest waltten*
19. *Wer ist wohl wie du*
20. *Mir nach spricht Christus unser held*
21. *Wie schoen leuchtet der morgen stern*
22. *Wachet auf, ruft uns die stimme*
23. *Wach auf, mein herz und singe*
24. *Werde munter mein gemuete*
25. *Wie soll ich dich empfangen*
26. *Gelobet seist du Jesu Christ*
27. *Erschienen ist der herliche tag*
28. *Herr Christ, der einge Gottes Sohn*
29. *Was mein Gott will das gescheh*
30. *Nun ruhen alle waelter*
31. *O du liebe meiner liebe*
32. *O Lamm Gottes unschuldig*
33. *O traurigkeit, O hertzeleid*



34. Ein Lammlein geht und traegt die
35. Liebster Jesu wir sind hier
36. Herz liebster Jesu, was hast du
37. Christus der uns selig macht
38. Wann meine sund mich kracnken
39. Auf meinen lieben Gott
40. Fahre fort, Zion, fahre fort
41. Dir, dir Jehovah, will ich singen
42. Was Gott tut, das ist wohl gethan
43. Ermuntre dich, mein schwaches
44. Warum sol. ich mich den graemen
45. Mein Heiland nimt die sunder an
46. Erleucht mich, Herr, mein licht
47. Ach Gott und Herr
48. Straf mich nicht in deinem zorn
49. In dich hab ich gehoffet Herr
50. Kommt her zu mir, spricht
51. Eine feste burg ist unser
52. Ach was soll ich sunder machen
53. Liebe die du mich zum bilde
54. Nun lob meine sele den
55. Lobe den Herren, den machtig.
56. Ich ruf zu dir Herr Jesu Christ
57. O ewigkeit du donnerwort
58. Herr Gott, dich loben wir
59. Großer prophete mein herze begeret—oder :  
Schoenster Immanuel herzoch dor frommen
60. Hir legt mein sinn sich vor dir nieder,



# I N D E X,

*of the Hymns according to the number over each Hymn.*

<b>A</b> Joyful sound it	226	<b>D</b> earest Jesu	123
A Lamb goes	25	Dear children	123
Alas and did	36	Dearest Jesus	161
All glory	175	De r Jesus when	163
All the world	6	Dear Jesus	29
All praise to	200	Due praises to	3
Alone in God	239	<b>E</b> nlighten me	83
Another step	147	Eternity del.	213
Arise O christian	229	Eternity tremend	213
And now another	193	<b>F</b> aith comes	101
As long as	205	Faithful God	91
Attend O son	209	Fathen of lights	66
Awake my	191	Father of Jesus	127
<b>B</b> ECAUSE this	197	Farewell hencef.	214
Before thy	145	flock of Jesus	169
Behold the	30	For that amaz.	135
Behold the loving	33	<b>G</b> ive to our God	20
Behold us Lord	171	Glory unto Jesus	50
Beloved saviour	156	God is our ref.	95
Besprinkle	150	God the Lord of	195
Bless O my	183	Gracious redeem.	87
Bliss beyond	117	Greatest of prophets	223
By various	106	Great God in thee	90
<b>C</b> hrist everlasting	195	Grant most grae.	114
Christ Jesus was	48	<b>H</b> allelujah	181
Christ is my light	210	Happy medita.	43
Christ my rock	216	Heal us Immanuel	102
Christ the Lord	11	Hear O Jesus	75
Christ thy holy	22	Hear when I call	230
Christ who saves	35	He that confdes	63
Christ th' eternal	129	Holy king Zions	225
Come approach	131	Holy Lord	187
Come hither	92	Hosannah	5
Come holy ghost	188	How shall I meet	2
Come holy spirit	56	How sweet	13
Commit thy ways	64	How bright appears	98
Come let us join	184	How can a sinner	151
Church of Christ	206	How pleasant is	167
		Hush my dear	240



# Index.

<b>I</b> am baptized	126	Lord my times	218
<b>I</b> die, but what is	235	Lord raise in me	143
Jehovah thy wife	68	Lord Saviour Christ	82
Jesus all praise	9	Lord thine image	141
Jesus I love	12	<b>M</b> EEK patient	153
Jesus God of	19	Mistaken souls	103
Jesus source	38	My dear redeemer	14
Jesus our high p.	52	My Saviour	72
Jesu source of glad.	94	My soul awake	192
Jesus my saviour	115	My soul exalt	174
Jesu my hearts	119	<b>N</b> Ever will I part	228
Jesus, Jesus	120	None God the fa.	157
Jesus who to save	140	Now begin the	73
Jesus Christ thou	152	Now come ye	172
Jesus who for me	154	Now for thousand	236
Jesus my highest	158	Now I have found	104
Jesus will I never	162	Now let us praise	173
Jesus grant me	168	Now let each	17
Jesus we look u	169	Now let us praise	182
Jesus by they	215	Now the Saviour	1
Jesus christ regard	231	Now to exalt	227
Immanuel	10	Now woods and	196
In thee I live	69	<b>O</b> at last I've	112
In thee O Christ is	80	O Christ my sweet	99
In evil long	107	O church of Jesus	136
Is God for me	97	O comforter God	55
In God the Lord	144	O could we but	159
In peace I will	199	O deepest grief	44
Bring to thee with	179	O for a thousand	185
Kind Sovereign	198	O God my Lord	84
<b>L</b> amb of God	105	O my God avert	86
Let me dwell	40	O God of mercy	111
Let us this corpse	217	O groundless grief	24
Litany	238	O head so full	28
Lord Christ the	15	O holy ghost eter.	57
Lord Christ reveal	121	O Jesus Christ	224
Lord God they	186	O Jesu bridegroom	130
Lord how divine	132	O Jesus for thy	190
Lord Jesus Christ	74	O Lamb of God	23
Lord Jesu Son	81	O let thy love	165
Lord Jesu fount	294		



# Index

O Lord when	37	There is a house	220
O Lord how many	93	There is a fountain	43
O Lord in mercy	281	This yields true joy	146
O that in Jesus	129	Thou gracious Sav.	123
O the love when	41	Thou guardian of	124
Our father who	207	Thousand times	39
Our heav'nly fath	61	Thy deep wounds	234
Our heav'nly fath. is	62	Thy soul my Jesu	27
Our whole salvat.	89	They who Jesus	164
O whither shall	79	'Tis heaven itself	116
O thou to whose	232	'Tis sure that awful	213
Out of the deep	77	To day the Lord	46
O world see thy	31	To God we render	7
<b>P</b> raise thou O	182	To God let all the	177
<b>R</b> aise your devo.	47	Together with these	133
Rejoice the Lord	49	To our almighty	59
Retake thy own	54	To thee O Lord I se.	208
Rise! rise my	237	To thee Jehovah	60
Rouse thyself my S.	194	To thee O Lord all	51
Rouse thyself my S. and	26	To thee God holy	58
<b>S</b> ee world upon	34	Trim thy lamp	128
Shepherds rejoice	4	<b>W</b> elcome almight.	21
Slaughterd Lamb	45	We pray thee	113
Soul what return	227	What good news	8
Storms and winds	142	What to do in my	100
Sure as I live	85	What joy or honor	109
<b>T</b> each me yet m.	160	What thou my God	65
Tell me no more	149	What thanks can I	175
Thanks and praise	189	When all thy mer.	67
That doleful night	137	When languor and	177
The congregation	134	When are under	202
The grace enjoy'd	219	When we before our	138
The Lord descended	76	When simplicity we	155
The man who in the	237	Whilst here on earth	88
The mist before my	73	Who like thee	118
Th' enjoyment of	166	Why should I conti.	71
The one thing	108	With joy we medi.	53
The Saviours blood	110	With this new-year	16
There hangs the	32	<b>Y</b> EAR after year	18
		Ye children of	221
		Yoke soft and	222



T H E

# L I T U R G Y,

OF THE LUTHERAN CHURCH.

*Translated from the German.*



## *The first Section.*

Concerning the manner of public worship, in the united congregations of the Evangelical-Lutheran church in North America.

### I.

**P**UBLIC worship is always to be introduced with a verse (or a few verses) of a suitable hymn ; after the singing of which the minister steps before the altar, and addresses the congregation as follows :

Dearly beloved

Thus saith the high and holy one, that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit ; to revive the spirit of the humble, and the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth ; therefore acknowledge your misdoings, and confess your sins before the Lord your God.

For he hath promised that if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

All ye then that are present, confess with me your sins in the following manner :



I thy poor sinner acknowledge before God my heavenly father, that I have sadly, deeply, and in a manifold manner sinned against thee; not only with outward sins, but more abundantly so with inward blindness, unbelief, doubts, despair, impatience, pride, sinful self-love, evil desires, covetousness, private envy, hatred and ill-will, together with many other evil deeds which are all well known to God, and which alas! I myself cannot so perfectly know. And now (O Lord) these things grieve, and cause me sorrow, and I desire fervently to receive forgiveness and grace through thy well beloved Son Jesus Christ: making now a fresh dedication of myself to thee, with a sincere promise through the assistance of thy holy spirit to live more holy and obedient unto thee. Amen.

Lord God our heavenly Father have mercy upon us.

Lord Jesus Christ, the Saviour of the world have mercy upon us.

God the Holy Ghost have mercy upon us, and grant us thy peace. Amen.

## II.

*The minister further addresses the congregation as followeth:*

The Lord be with you!

*Whereupon they answer;*

And with thy spirit!

Hereupon the minister prays again a suitable prayer.

After this prayer, the epistle is to be read, when this is accomplished, the hymn is to be given out and sung, or at least as many verses of it as the time will admit of.

While this hymn is singing the minister steps into the pulpit.

## III.

After the sermon is ended, the following church prayer, or instead of it the Litany shall be read; which without necessity shall not be omitted.



## " Universal Church-Prayer."

Most merciful and gracious Father in Christ, who has promised to hear the prayers of the poor and not to turn thine ears away from their cry ! We come united before thy face, the whole congregation for this purpose has assembled itself together : but thou hast commanded us to pray not only for ourselves, but for all mankind ; yea thou hast graciously promised to hear our weak prayers, and to fulfil our humble petitions ; we obey thy command, and in deep humility represent thy promise before thee ; shew thyself as the father of mankind, whom thy Son has dearly purchased with his own blood ; remember those who are enveloped in darkness, and those upon whom the light of thy gospel has not yet shined ; break the bands of satan, and let the light of thy knowledge prevail over all the earth. Remember thy Christendom (Zion) ; help that therein may be found both name and power. Destroy the power of bigotry and superstition, and work a deliverance against the power of unbelief. Let thy evangelical Zion be particularly favored, and grant, that all who belong thereunto may experience the power of her evangelical doctrines in their hearts. And as we have the commandment in thy word, to pray for all those that rule and are in power in the world, so we recommend to thy favor all kings and princes of the same, grant them all true kingly and princely impressions, that thy fear may be before their eyes and in their hearts. Especially remember, for Christ's sake this western world, and as thou hast already begun to shew thyself as the God of its inhabitants, so still manifestly reveal thyself the same. Praised be thou that thou hast broken the chains, wherewith men thought to bind us ; praised be thou for the freedom which thy powerful arm hath obtained for us ; praise be to thee for the freedom which we now enjoy : but protect us for Christ's sake, that the same may not lead us to an unreasonable contempt of danger. Keep thine eyes constantly over this thy people ;



whom thou hast chosen as thine heirs ; to this end fill the fathers of these United States, the rulers, with the spirit of wisdom and the fear of the Lord. Grant that peace and union may through their endeavours be extended over and continued in the land, and that the honor of thy name, and the prosperity of the kingdom of thy Son, may be the uttermost care of their hearts. Help that these United States may constantly continue in the bonds of peace and love, that their bond may be a bond which shall continue until the end of days. Remember, O Father in particular, the State in which we dwell, crown the rulers thereof with wisdom and the love of righteousness. Fill our law givers with thy spirit, that all the laws which are, or shall be made may tend to the happiness of the citizens of the State. Help that right and justice may be observed by our judges without partiality or respect to persons. Cleanse the land from vice, and let much fruit of true Godliness be perceived in the same. Help that wickedness may hide its face before Godliness, and that it may have no reason to fear on account of vice

In particular be gracious to our congregation, that peace and brotherly love may be kept in the same. Bless the officers of the church, bless parents and children, and especially bless our schools.

Bless the cultivation of land, bless all business that are pleasing to thee both by sea and by land.

Receive under thy gracious protection all that are pregnant and give suck, all widows and fatherless children. Help every individual in their need, and be gracious to all who in any place cry to thee, keep us in thy love, and let every thing work for our good. Turn away from us in mercy all richly deserved land troubles, war, hunger, and scarcity ; fire and water perils ; pestilence and other evils on mankind or on cattle, and every thing else which our sins have richly deserved.

Grant us pleasant weather and let the fruits of the earth prosper abundantly. Be a Saviour of all men



especially of those that believe. Thou holy God protect us from sin and shame, and assist us with thy good spirit, that we may not forfeit thy blessing by our transgressions, nor draw down thy righteous judgments on us. We acknowledge O Lord that when thou dealest according to thy long suffering toward us, that it was not our righteousness that draws thee unto it ; for we are unprofitable servants before thee ; but it is purely on account of thine own free and undeserved mercy, according to which be still gracious unto us, and draw our hearts in love toward our neighbours, to sorrow with all who are in distress, that we may never forget to do good to every man, yea even to our foes, that we may thereby manifest ourselves to be the children of God. Protect us from sudden death, and prepare us more and more, through thy spirit and grace for an happy end. To this end teach us to seek no desire but thy love, no profit but the gifts and graces of thy holy spirit, no honor but that we should be thy children and made one with thee, no adornment but the righteousness of Jesus Christ, no life and support but thy grace and union. Especially in the last hour of death keep Satan with all his temptations from us, and encrease our faith in thy Son Jesus Christ, that thereby we may overcome all the fears and terrors of death. When our ears can no longer hear, let thy holy spirit bear witness with ours that we as thy children and the co-heirs of Christ, shall soon with Jesus be in Paradise. When also our eyes can no longer see, then grant that the eyes of our faith may be open, that then we may see thy heaven open, and the Lord Jesus at the right-hand of his Father.

When also our tongues can speak no more then let thy spirit make intercession for us before thee with unutterable groanings, and teach us to call upon thee Abba ! dear Father ! in thy hand I commit my spirit. Grant also most faithful God, that we may live in thy fear, die in thy grace, de-



part in thy peace, rest in the grave under thy protection, be raised again through thy power, and then heir the glorious hope of eternal life, through Jesus Christ, thy dearly beloved Son our Lord, to whom with thee and the Holy-Ghost be ascribed all honor praise and glory now and forevermore——

Amen.

After this church-prayer the petitions for the sick, and then the Lords prayer, our Eather &c. Then the appointments, notices &c. After all this is accomplished the minister concludes with the following sentence ;

The peace of God which passeth all understanding keep your heart and mind, in Jesus Christ, unto everlasting life—Amen.

#### IV.

After the sermon a few verses are sung before which the alms are gathered in the church.

#### V.

After the last hymn, the minister goes again before the altar, turns his face to the congregation, and says,

The Lord be with you !

*And the congregation answers,*

And with thy spirit !

*Let us Pray :*

Here follows an extempore prayer, or the following form.

O Lord, Lord our God, preserve us through thy word, that we may live, and let us never be brought to shame concerning our hope : strengthen us that we may recover, then shall we have our desires to thy laws, through Jesus Christ thy dearly beloved Son, our Lord—Amen.

*And he concludes with this blessing,*

The Lord blest thee, and preserve thee.

The Lord enlighten his countenance upon thee, and be gracious unto thee !

The Lord lift up his countenance upon thee, and give thee peace—Amen.

In the name of God the Father, of the Son, and of the Holy Ghost.—Amen.



## VI.

*The afternoon prayer before the communion-table may be thus.*

O stand by us Lord Jesus Christ, in the time when darkness prevails; thy Godly word that shining light, let it never be quenched among us. In these last troublesome times grant us steadfastness that we may keep thy word and sacrament pure unto our end; to the honor of thy holy name which is highly praised in eternity—Amen.

*And he concludes with this blessing.*

The Lord bless you and keep thee!

The Lord enlighten his countenance upon you, and be gracious unto thee.

The Lord lift up his countenance upon thee, and give you peace. Amen.

In the name of God the Father, the Son, and of the Holy Ghost. Amen.

The preacher may, at discretion, preach upon the Epistle, or any other text.

*Second Section.*

OF BAPTISM.

1. Where it is possible, the Children shall be baptized in the public congregation.

2. The parents must give the minister at least one day's notice previous to the baptism of their children

3. The minister shall enquire,  
1st. If the parents were themselves baptized, and whether they are communicants, or no?

NOTE (a) If they have not been baptized, they must at least promise before witness, that they will prepare themselves for it.

2d (b) If they have not yet been to the sacrament they must promise to follow Christ in this his command. 2dly. What sponsors have they chosen?

(a) Sponsors must be of the Protestant religion, and such as have already been to the sacrament.

(b) Young persons who have not yet been to the sacrament, may, upon necessity give the child their



own name, but not be sponsor for the child at the time of baptism, they must substitute some other proper person to this duty.

(c) They must have a good report of their life and conversation, and must at least be free from external vices.

(d) Parents who bear the above described character may themselves be allowed to stand for the child.

4. In the ordinance of baptism itself, the following order is to be observed—The sponsors come forward with the child—And the minister addresses them as follows.

Dearly Beloved,

For as much as all men are conceived and born in sin, and that our Saviour, Christ, saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by *nature* it cannot have; that it being baptised with water and the Holy Ghost, may be received into the bonds of Christ's holy Church, and be made a *lively member* thereof. And as this child, through you as his sureties, promises to renounce the devil and all his works; to believe on God and faithfully to serve him; you must therefore remember, that your duty in this respect requires you to look thereunto with all diligence that this child, as soon as it is capable to receive it, may be taught—that it has made now through you a very weighty confession and promise—and that he may be brought to understand and know these things the better, ye must cause him to attend the preaching of God's word, and to be instructed in the articles of faith, the Lords prayer, the ten commandments, the doctrine of the holy sacrament, and every thing which is necessary to salvation either to believe or to learn. Also, that this child should be brought up in a virtuous and Godly



life: remembering that our baptism constantly presents our promise before us, which consists in following the example of Christ; and that as he was so we should be also, that as he in this world died for us, and rose again even so should we, who are baptized, die unto sin, and rise in righteousness; continually crucifying our evil and corrupted dispositions; and grow daily in a virtuous and godly life.

### PRAYER.

*Let us pray.*

O almighty and everlasting God, the Father of our Lord Jesus Christ, we call upon thee in the behalf of this child, which now, through us begs thy baptismal blessing; and desires thy heavenly grace through spiritual regeneration. Receive the same, O Lord, as thou hast declared: Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: therefore grant to bestow thy blessing unto this child that asks; open the door unto it seeing it knocks; that it may thereby obtain the everlasting blessing of thy heavenly covenant, and receive the promised kingdom of thy grace, thro' Jesus Christ our Lord. Amen.

*Let us hear the words of the gospel written by St. Mark, in the 10th Chap. from the 13th to 16 verse.*

“ They brought young children to Christ, that  
 “ he should touch them. And his disciples rebuk-  
 “ ed those that brought them; but when Jesus saw  
 “ it he was much displeased, and said unto them,  
 “ suffer the little children to come unto me, and  
 “ forbid them not, for of such is the kingdom of  
 “ God. Verily I say unto you, whosoever shall  
 “ not receive the kingdom of God as a little child,  
 “ he shall not enter therein. And he took them  
 “ up in his arms, put his hands upon them, and  
 “ blessed them.”

Following this example, we bless this child, lay our hands upon him and pray in the following manner:

*Our Father which art in Heaven, &c.*



Hereupon the minister puts the following questions to the sponsors.

Do ye renounce, in the name of this child, the devil and all his works and all his ways? Yes.

Do you believe in God *the Father* almighty maker of heaven and earth?

*I believe.*

Do ye believe in Jesus Christ, his only begotten son, our Lord; that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate; was crucified, dead, and buried, he descended into hell; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and that from thence he will come again at the end of the world, to judge the quick and the dead?

*Yes, I believe.*

And do ye also believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body; and everlasting life after death? Yes.

Is it your desire, that this child shall be baptized in this faith, and in the foregoing promise? Yes.

Baptism is not alone mere water, but it is that water which the command of God enjoins and which is connected with his word.

What shall the name of this child be?

N. N. I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.

Hereupon the congregation sings the following hymn,

His bath his meal and preaching  
Are ordinances teaching  
That faith and not fruition  
Are here the Church's condition.

Yet pow'r of Jesu's Spirit  
Applies the Saviour's merit,  
Submission to his pleasure  
Seals us the heavenly treasure.



*Let us pray.*

With utmost sincerity of heart we thank thee, most merciful and heavenly Father, that through the baptism of water and the Holy Ghost thou hast caused this child to be born again; and initiated it into the bonds of the Christian Church. We humbly pray thee, to grant, that henceforth this child may be dead unto sin, and live unto righteousness; and seeing it has, through the holy ordinance of baptism, been buried with Christ into his death, grant that hence forth the old Adam together with all his lusts and desires may daily be crucified, and finally with the whole body of sin be entirely abolished.

Graciously grant, that as this child hath been made partaker of the death of thy Son Jesus Christ, he may also participate the benefits of his triumphant resurrection; and finally, with all that believe be made an heir of thy everlasting kingdom, through Jesus Christ our Lord and redeemer. Amen.

Peace be with you. Amen.

*Third Section.*

OF the SACRAMENT of the LORD'S SUPPER.

*Question to be put before the communicants  
after the preparation-sermon.*

I ask you in the presence of the Omniscient God, upon the witness of your conscience,

1. Whether you really know, acknowledge and confess, that ye are in your natural state sinners, who are of yourselves unable to do any good thing, but have a natural propensity to all evil, and that you by omitting the good and committing the bad in thoughts words and deeds, have frequently offended the Lord your God, and are worthy, therefore, to be cast away from the face of the Lord your God, and eternally rejected?

Is this the confession of your heart, profess it with your mouth, saying: Yes.

2. Whether you believe from your heart, that Jesus-Christ is come into this world, to save sinners,



and that all those, who believe in his name, are to receive remission of their sins? Are you therefore truly desirous, to be freed from your sins, and are you firmly confident, that your heavenly father will be propitious unto you for the sake of Jesus Christ, and in his mercy forgive you all your sins, and cleanse you from all your uncleanness?

Is this the confession?

3. Whether you are firmly resolved to surrender yourself from this present period to the Holy Ghost and his operations, so that in future you do not sin, purposely and voluntarily; but hate and omit sin, put on the new man, endeavour to walk before God and thus really amend your life and grow in Godliness.

Is this your true intention, signify it by saying; Yes.

*A form of Confession.*

I, the poor sinner, confess before God, my heavenly father, that I have sinned grievously and frequently, not alone with outward sin, but much more with inward original blindness, unbelief, doubts, despair, impatience, pride, sinful self-love, evil desires, avarice, clandestine envy, hatred and other evil devices of the heart, as it is best known to the Lord my God, and I have but an imperfect knowledge of it. But I repent and feel sorry for it, and desire, with my whole heart, the grace of God, through his blessed Son Jesus Christ, with the intention to amend my sinful life, by the assistance of the Holy Ghost; for which purpose I pray God to grant me the power of his spirit daily, more and more. May he in particular prepare me now for the enjoyment of his holy supper, that I may not receive it to my eternal condemnation; but for the increase of my faith, and for promoting a new filial obedience to God and a sincere love to my neighbour, be he friend or enemy. Amen.

*A form of Absolution.*

Upon this your confession, now made, I a servant of my Lord and Master Jesus Christ, an-



nounce herewith unto all such of you, as thus, as it has been expressed, stand in true repentance, believe on Christ in their heart, and are of the true intention to enter a sincere reformation of their life, and to grow daily in godliness and piety; to such I announce the forgiveness of all their sins, in the name of the father, the Son and the Holy Ghost. Amen.

*The Celebration of the Lord's Supper,*

Min. The Lord be with you.

Con. And with thy spirit.

Min. Lift up your heart.

Con. We lift it up to the Lord.

Min. Holy, holy, holy is the Lord Sabaoth.

Con. All the earth is full of his glory.

*The Address to the Communicants.*

Dearly beloved in Christ,

As we are gathered together here, in the name of the Lord to receive his holy testament, my exhortation to you is first, that you lift up with me your hearts to the Lord, praying with me the Lord's prayer, as Christ our Lord has taught us, and promised to grant us our petition.

That God, our heavenly Father, would mercifully behold us, his poor children, and give grace that his holy name may be sanctified among us and in all the world, by pure and just doctrine of his word and fervent love in life; avert graciously all errors in doctrine and vices in life, by which his holy name is dishonored and blasphemed; that his kingdom may come and be promoted, and he would bring all sinners, who are blinded and captivated by the devil, to the knowledge of the true faith in Jesus Christ his Son, and increase the number of the Christians: That we may be strengthened by his spirit, to do and to suffer his will, both in life and death, and break, offer up and mortify our own will, both in good and bad things: That he would grant us our daily bread, keep us from avarice and sorrows for the belly, and give us confidence to expect every good thing in abundance



from him. That he would remit us our debts as we remit our debtors, that our hearts may enjoy a chearful conscience before him, and we may have reason not to fear sin or be terrified by it. That he would not lead us in temptation, but assist us by his spirit to overcome the flesh, despise the world with all its works and conquer the devil with all his devices ; and that at last he would deliver us from all evil, both corporal and spiritual, temporal and eternal. Those who desire all this, will then confirm it with their *amen*, believing without all doubt, that it be so, and the prayers heard in heaven, as Christ promises, whatsoever you ask, believe that you will have it, and it shall be done.

My second exhortation, which I give in the Lord Christ, is, that you direct your full attention in true faith to the testament of Christ ; and particularly to the words in which Christ grants us his body and his blood for the remission of sins, apprehending them firmly with your heart, remembering with gratefulness his unfathomed love demonstrated unto us by redeeming us through his blood from the wrath of God, death and hell, and thus receive externally the bread and wine, that is, with and under it, his body and blood, for your assurance and pledge.

We therefore bless, administer and use in his name, and pursuant to his command, his holy testament in the following manner.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Our Lord Jesus Christ, in the night in which he was betrayed, took bread, and when he had given thanks he brake it, gave it to his disciples, and said : Take, eat, this is my body, given for you. Do this in remembrance of me.



Likewise he took the cup after the supper, gave thanks and gave it to them, saying, take, drink ye all of it. This cup is the new testament in my blood, which is shed for you and for many for the remission of sins. Do this, as often as ye drink it, in remembrance of me.

The bread is given with these words :

Take and eat. This is the true body of your Lord Jesus Christ, given for you into death. May this strengthen and preserve you in true faith to life everlasting. Amen.

The cup is given with the following words :

Take and drink. This is the true blood of your Saviour Jesus Christ, shed for you for the remission of sins. May this strengthen and preserve you in true faith to life everlasting. Amen.

After the Communion the minister says :

Give thanks to the Lord, for he is good. Halle.

The Congregation answers :

And his mercy endures for ever.

Minist. We give thee hearty thanks, most merciful dear God and father, that thou hast by these salutary gifts of the body and blood of thy Son refreshed us ; and most humbly supplicate thee, that thou would promote by them, in us, strong faith towards thee, and an unfeigned love to our neighbour through Jesus Christ our Lord and Saviour. Amen.

And then the Minister concludes :

The Lord bless thee and keep thee. The Lord enlighten his countenance upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.

In the name of the Father, the Son and the Holy Ghost. Amen.

During the Communion, hymns of the Sacrament of Christ's sufferings and death are sung.

## The BURIAL SERVICE.

Man born of a woman has but a short time to live and is full of misery. He comes up and is cut



down like a flower. He flees, as it were a shadow and never continues in one stay.

In the midst of life we are in death. Of whom may we seek for succour, but of thee O Lord, who for our sins art justly displeased.

Yet, O Lord, God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest Lord, the secrets of our hearts. Shut not thy merciful ears to our prayer: but spare us, Lord, most holy, O God most mighty. O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour, for any pains of death to fall from thee.

For as much as it has pleased the almighty Lord over life and death, to take out of time into eternity the soul of this our brother (sister) here departed: we commit his body to the earth. Earth to earth, ashes to ashes, dust to dust—in sure and certain hope, that Jesus Christ, on the latter day will raise this body, unite it with the soul and introduce it into eternity.

I die, but what is death to me?

Triumphant is my surety.

In grave remains the dross of sin,  
And unless I shall rise again.

My Saviour in th' day of grief

Gain'd me this Sabbath of relief,

To wait for what no eyes have seen,

The glorious renovating scene.

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost be and remain with us now and forever. Amen.

The thanks of the widow (heirs) are given to the christian friends and neighbours, who have followed the corps, and have thus testified their regard and brotherly love to the deceased and the distressed family. They are ready to make suitable returns on similar and other occasions.



## EPISTLES AND GOSPELS,

To be used throughout the Year.

*The First Sunday in Advent.**The Epistle. Rom. xiii. 8.*

**O**WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

*The Gospel. S Matth. xxi. 1.*

**W**HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them: Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King co-



meth unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Gallilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them; It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

---

*The Second Sunday in Advent.*

*The Epistle. Rom. xv. 4.*

**W**HATSOEVER things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord all ye Gentiles, and laud him, all ye people.



And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Gospel.* St. Luke xxi. 25.

**A**ND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distresses of nations, with perplexity; the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you. This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

---

*The Third Sunday in Advent.*

*The Epistle.* 1 Cor. iv. 1.

**L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified: but he that judges me, is the Lord. Therefore judges nothin before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.



*The Gospel. St. Matth. xi. 2.*

**N**OW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

---

*The Fourth Sunday in Advent.*

*The Epistle. Phil. iv. 4.*

**R**EJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.

*The Gospel. St. John i. 19.*

**T**HIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What



sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

---

*The Nativity of our Lord, or the Birth day of Christ, commonly called Christmas-day.*

*The Epistle. Hebr. i. 1.*

**G**OD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. But unto the Son he saith, Thy throne O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God even thy God, hath anointed thee with the oil of gladness above thy fellows.



And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the work of thine hands. They shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

*The Gospel.* S. John i. 1.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent, to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the father) full of grace and truth.

---

*Saint Stephen's Day.*

*For the Epistle.* Acts vii. 55.

**S**TEPHEN being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried but with a loud voice, and stopped their ears, and ran upon him with one accord, and



cast him out of the city and stoned him : and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stopped Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

*The Gospel. S. Matth. xxiii. 34.*

**B**EHOLD, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

*Saint John the Evangelist's Day.*

*The Epistle. 1. St. John i. 1.*

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ; ) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and de-



clare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

*The Gospel. St. John xxi. 19.*

**J**ESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethern that that disciple should not die: yet Jesus said unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we knew that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

---

*The Sunday after Christmas-day.*

*The Epistle. Gal. iv. 1.*

**N**OW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son



made of a woman, made under the law, that we might receive the adoptions of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. Wherefore, thou art no more a servant, but a son; and if a Son the next heir of God, through Christ.

*The Gospel. S. Matth. i. 18.*

**T**HE birth of Jesus Christ was on this wise : when as his mother Mary was espoused to Joseph (before they came together,) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his Name Jesus : for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : And knew her not till she had brought forth her first-born Son : and he called his Name JESUS.

---

*The Circumcision of Christ.*

*The Epistle. Gal. iii. xxiii. 29.*

**B**LESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet



being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, That he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

*The Gospel. S. Luke ii. 15.*

AND when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

---

*The Epiphany or Manifestation of Christ to the Gentiles.*

*The Epistle. Ephes. iii. 1.*

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery. (as I wrote afore in a few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, (which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent, that now unto the principalities and



powers in heavenly places might be known by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence, by the faith of him.

*The Gospel. S. Matth. ii. 1.*

**W**HEN Jesus was born in Bethlehem of Judea, in the days Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophets, And thou Bethlehem in the land Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king they departed; and lo the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasure, they presented unto him gifts; gold and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.



*The first Sunday after Epiphany.*

*The Epistle. Rom. xii. 1.*

**I** Beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one member one of another.

*The Gospel. S. Luke. ii. 41.*

**N**OW his parents went to Jerusalem every year at the feast of the pasover. And when he was twelve years old he went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among the kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, how is that ye sought me? wist ye not that I must be about my father's business? And they understood not the saying which he spake unto them. And he went down with them, and



came to Nazareth, and was subjected unto them : but his mother kept all this saying in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

*The second Sunday after the Epiphany.*

*The Epistle. Rom. xii. 6.*

**H**AVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another : not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*The Gospel. S. John ii. 1.*

**A**ND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith



unto them, Draw out now, and bear unto the governor of the feast. And th y bear it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him. Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

---

*The third Sunday after the Epiphany.*

*The Epistle. Rom. xii. 16.*

**B**E not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written , Vengeance is mine ; I will repay saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*The Gospel. S. Matth. viii. 1.*

**W**HEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, If thou wilt thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was etered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, &



will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, go, and he goeth; and to another, come and he cometh; and to my servant, do this and he doeth it. When Jesus heard it, he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in kingdom of heaven. But the children of the Kingdom shall be cast out into outter darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

---

*The fourth Sunday after the Epiphany.*

*The Epistle Rom. 13 1.*

**L**ET every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation, For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same: for he is, the minister of God, to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.



*The Gospel. S. Matth. viii. 23.*

**A**ND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? And there was a good way off from them, an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

*The fifth Sunday after the Epiphany.*

*The Epistle. Col. iii. 12.*

**P**UT on therefore (as the elect of God holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave



you, so also do ye. And above all these things, put on charity, which is bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

*The Gospel.* S. Matth. xiii. 24.

**T**HE kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

---

*The sixth Sunday after the Epiphany.*

*The Epistle.* 1 S. John iii. 1.

**B**EHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in



him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sin ; and in him is no sin. Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*The Gospel. S. Matth. xxiv. 23.*

**T**HEN, if any man shall say unto you, Lo, here is Christ, or there : believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth : behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.



*The Sunday called Septuagesima, or the Third Sunday before Lent.*

*The Epistle.* 1 Cor. ix. 24.

**K**NOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away.

*The Gospel.* S. Matth. xx. 1.

**T**HE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with labourers for a penny a day, he sent them into his vineyard. And he out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them



equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine I evil, because I am good? So the last shall be first, and first last: for many be called, but few chosen.

---

*The Sunday called Sexagesima, or The second Sunday before Lent.*

*The Epistle. 2 Cor. xi. 19.*

**Y**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinssoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I: Are they Israelites, so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, Once was I stoned, Thrice I suffered shipreck; a night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own country-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren: in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the



things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

*The Gospel.* S. Luke viii. 4.

**W**HEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And others fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock, are they; which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, are they, which when they had heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.



*The Sunday called Quinquagesima, or the next Sunday before Lent.*

*The Epistle 1 Cor. xiii. i.*

**T**HOUGH I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself, unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies they shall fall; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known, And now abideth faith, hope, charity, these three; but the greatest of these is charity,

*The Gospel S. Luke xviii. 31.*

**T**HEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death;



and the third day, he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cryed, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace, but he cryed so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he came near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

---

*The first Sunday in Lent.*

*The Epistle. 2. Cor. 6. 1.*

**W**E then, as workers together with him beseech you also, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the day of salvation;) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watching, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet



well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

*The Gospel. S. Matth. iv. 1.*

**T**HEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and ministered unto him.

*The second Sunday in Lent.*

*The Epistle, 1 Thess. 4 1.*

**W**E beseech you, brethern, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that they should abstain from fornication ; that



every one of you should know how to possess her vessel in sanctification and honor; not in the lust of concupiscences even as the Gentiles, which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

*The Gospel. S. Matth. xv. 21.*

**J**ESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to the dogs. And she said Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: Be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

---

*The third Sunday in Lent.*

*The Epistle. Ephes. v. 1.*

**B**E ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whore-



monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness, and righteousness and truth :) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame, even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

*The Gospel. S. Luke. xi. 14.*

**J**ESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation: and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God, cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. he that is not with me, is against me: and he that gathereth not with me, scattereth,



When the unclean spirit is gone out of a man, he walketh through dry places seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven spirits more wicked than himself, and they enter in, and dwell there ; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked, But he said, Yea, rather blessed are they that hear the word of God, and keep it.

---

*The fourth Sunday in Lent.*

*The Epistle. Gal. iv. 21.*

**T**ELL me, ye that desire to be under the law, do ye not hear the law ? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh ; but he of the free woman was by promise. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free ; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit ; even so it is now. Nevertheless, what saith the Scripture ? Cast out the bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren we are not children of the bond-woman, but of the free.



*This Gospel.* S. John vi. 1.

**J**ESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat! (And this he said to prove him; for he himself knew what he would do) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples Andrew, Simon Peters brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that Prophet that should come into the world.

---

*The fifth Sunday in Lent.*

*The Epistle.* Hebr. ix. 11.

**C**HRISt being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood, he entered in



once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

*The Gospel.* S. John viii. 46.

**J**ESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily verily I say unto you, if a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil; Abraham is dead, and the prophets; and thou sayest if a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead; and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour my self, my honour is nothing; it is my father that honoureth me, of whom ye say that he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I should be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I



say unto you, Before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

---

*The Sunday next before Easter, Palmarum.*

*The Epistle. Phil. ii. 5.*

**L**ET this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name ; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

*The Gospel, see on the first Advent Sunday.*

---

*Easter-day*

*The Epistle. 1 Cor. v. 6.*

**Y**OUR glorying is not good : Know ye not that a little leaven leaveneth the whole lump ? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us : Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

*The Gospel. S. Mark xvi. 1.*

**A**ND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto



the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, cloathed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they they trembled and were amazed: neither said they any thing to any man; for they were afraid.

---

*The first Sunday after Easter.*

*The Epistle. 1 S. John 5. 4.*

**W**HATSOEVER is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, be-



cause he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life : and this life is in his Son. He that hath the Son, hath life : and he that hath not the Son, hath not life.

*The Gospel. S. John 20. 19.*

**T**HE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you : As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them : and whose soever sins ye retain, they are retained.

*The second Sunday after Easter.*

*The Epistle. 1 S. Pet. 2. 19.*

**T**HIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently. But if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who when he was reviled, reviled not again ; when he suffered, he threatened not : but committed himself to him that judgeth righteously : who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray : but are now returned unto the Shepherd and Bishop of your souls.



*The Gospel. S. John 10. 11.*

**J**ESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

*The third Sunday after Easter.*

*The Epistle. 1 S. Pet. 2. 11.*

**D**EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul: having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men; Love the brotherhood; Fear God; honour the king.

*The Gospel. S. John 16. 16.*

**J**ESUS said to his disciples, A little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye



shall not see me : and again, a little while and ye shall see me ; and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me ? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

---

*The fourth Sunday after Easter.*

*The Epistle. S. James I. 17.*

**E**VERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God.— Wherefore lay apart all filthiness, and superfluity of haughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

*The Gospel. S. John 16. 5.*

**J**ESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou ! But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away the Comforter will not come unto you ; but if I depart,



I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin because they believe not on me, Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

---

*The fifth Sunday after Easter.*

*The Epistle. S. James i. 22.*

**B**E ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel. S. John xvi. 22.*

**V**ERILY verely, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you



in proverbs : the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name : and I say unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me, and have believed that I came out from God, I came forth from the Father and am come into the world, Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee ; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe ; Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer, I have overcome the world.

---

*The Ascension-day.*

*For the Epistle. Acts i. 1.*

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the Apostles, whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God : and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, say-



ing, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

*The Gospel. S. Mark xvi. 12.*

**J**ESUS appeared unto them even as they sat at meat, and upbraided them with their unbelief and hardness of hearts, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord walking with them, and confirming the word with signs following.

---

*Sunday after Ascension-day.*

*The Epistle. 1. S. Pet. iv. 7.*

**T**HE end of all things is at hand: be ye therefore sober, and watch unto prayer. And a-



bove all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

*The Gospel. S. John xv. 26.  
and Part of the xvith Chapter.*

**W**HEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

---

*Whitsunday.*

*For the Epistle. Acts ii. 1.*

**W**HEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation un-



ven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians: we do hear them speak in our tongues the wonderful works of God.

*The Gospel. S. John xiv. 15.*

**J**ESUS said unto his disciples, If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more: but ye see me: because I live ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I shall love him, and manifest myself to him. Judas said unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which you hear, is not mine: but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my



Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you ; my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father : For my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, eved so I do.

---

*Monday in Whitsun-Week.*

*For the Epistle. Acts 10<sup>34</sup>.*

**T**HEN Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all) That word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly : not to all the people but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of



quick and dead. To him give all the prophets witnesses, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

*The Gospel. S. John iii. 16.*

**G**OD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*Trinity Sunday.*

*For the Epistle. Rev. iv. 1.*

**A**FTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew the things which must be hereafter. And immedi-



ately I was in the Spirit : and behold, a throne was set in heaven, and one sat on the throne. And he that sat, was, to look upon, like a jasper and a sardine-stone : and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats ; and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices : And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like unto crystal : and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever ; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.

*The Gospel.* S. John iii. 1.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the



Kingdom of God. Nicodemus saith unto him, How can a man be born when he is so old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee: Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is the heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

---

*The first Sunday after Trinity.*

*The Epistle. 1 S. John iv. 7.*

**B**ELOVED, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He, that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any



time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in the world. There is no fear in love; but perfect love casteth out fear, because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

*The Gospel.* S. Luke xvi. 19.

**T**HERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil



things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Then he said; I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come unto this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

*The second Sunday after Trinity.*

*The Epistle. 1 S. John 3. 13.*

**M**ARVEL not, my brethern, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him: how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our heart before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Je-



as Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

*The Gospel. S. Luke 14 16.*

A certain man made a great supper, and bade many : and sent his servants at supper time to say to them that were bidden, Come for all things are now ready. And they all with one consent began to make excuse ; the first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said I have married a wife : and therefore I cannot come. So that servant came and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

---

*The Third Sunday after Trinity.*

*The Epistle. 1 S. Pct. 5. 5.*

ALL of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hands of God, that he may exalt you in due time : casting all your care upon him ; for he careth for you. Be sooner, be vigilant : because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour : Whom resist in faith, knowing that the same afflictions are accomplished



in your brethern that are in the world. But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you : To him be glory and dominion for ever and ever. Amen.

*The Gospel. S. Luke 15. 1.*

**T**HEN draw near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, what man of you have an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, untill he find it ? And when he hath found it, he layed it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

---

*The fourth Sunday after Trinity.*

*The Epistle. Rom. 8. 11.*

**I** Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope : because



the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

*The Gospel. S. Luke 6. 36.*

**B**E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind! shall they not both fall into the ditch! The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

---

*The fifth Sunday after Trinity.*

*The Epistle. 1 S. Pet. 3. 8.*

**B**E ye all of one mind, having compassion one of another; love as brethren, be petiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil,



and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But if ye suffer for righteousness sake, happy are ye : and be not afraid of their terror,, neither be troubled ; but sanctify the Lord God in your hearts.

*The Gospel. S. Luke. 5. 1.*

**I**T came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret ; and saw two ships standing by the lake : but the fisherman were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him he would thrust out a little from the land : and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing ; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes : and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken : and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not : from henceforth thou shalt catch men. And when they had brought their ship to land, they forsook all and followed him.



*The sixth Sunday after Trinity.*

*The Epistle. Rom. 6. 3.*

**K**NOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

*The Gospel. S. Matth. 5. 20.*

**J**ESUS said unto his disciples. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca shall be in danger of the council: but whosoever shall say Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him; least at any time the adversary deliver thee to



the judge, and the judge deliver the to the officer, and thou be cast into prison. Verely I say unto thee. Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

---

*The seventh Sunday after Trinity.*

*The Epistle.* Rom. 6. 19.

**I** speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had you then in those things whereof ye are now ashamed: for the end of these things is death. But now being made free from sin, and became servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

*The Gospel.* S. Mark 8. 1.

**I**N those days the multitude being very great, and having nothing to eat. Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own house, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And they asked how many loaves have ye? And they said Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meet that were left seven baskets. And they that had eaten were about four thousand,



*The eight Sunday after Trinity.*

*The Epistle. Rom 8. 12.*

**B**RETHREN; we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, And if children, then heirs: heirs of God, and joint heirs with Christ: if so be that ye suffer with him, that we may be also glorified together.

*The Gospel. S. Matth. 7. 15.*

**B**EWARE of the false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

---

*The ninth Sunday after Trinity.*

*The Epistle. 1 Cor. x. 1.*

**B**RETHREN, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were



our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Gospel. S. Luke xvi. 1.*

JESUS said unto his disciples, There was a certain rich man which had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, an hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord com-



mended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.

*The tenth Sunday after Trinity.*

*The Epistle. 1 Cor. 12. 1.*

**C**ONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed : and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversity of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another, the word of knowledge by the same Spirit ; to another, faith by the same Spirit ; to another, the gifts of healing by the same Spirit : to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

*The Gospel. S. Luke xix. 41.*

**A**ND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with



the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written: My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

*The eleventh Sunday after Trinity.*

*The Epistle. 1. Cor. xv. 1.*

**B**RETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received; how that Christ died for our sins according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

*The Gospel. S. Luke xviii. 9.*

**J**ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as



other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

---

*The twelfth Sunday after Trinity.*

*The Epistle.* 2 Cor. iii. 4.

**S**UCH trust have we through Christ to God-ward: not that we are sufficient of our selves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the New-Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

*The Gospel.* S. Mark viii. 31.

**J**ESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coast of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: And he looked up to heaven, he sighed, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that



they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

*The thirteenth Sunday after Trinity.*

*The Epistle. Gal. iii. 16.*

**T**O Abraham and his seed were the promises made. He saith not, And to seeds, as to many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if their had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*The Gospel. S. Luke x. 23.*

**B**LESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy



strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And a Levite, when he was at the place, came and looked on him, and passed by on—the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion upon him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbour unto him, that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

---

*The fourteenth Sunday after Trinity.*

*The Epistle. Gal. v. 26.*

**I** SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and



such like : of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the Kingdom of God.— But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

*The Gospel. S. Luke. xvii. 11.*

**A**ND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back and glorified God, and fell down on his face at his feet, giving him thanks : and he was a Samaritan. And Jesus answering, said, Where there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way ; thy faith hath made thee whole.

---

*The fifteenth Sunday after Trinity.*

*The Gospel. Gal. 6. 11.*

**Y**EE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ ; by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new



creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me : for I bear in me the mark of the Lord Jesus. Brethren the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* S. Matth. 6, 24.

**N**O man can serve two masters : for either he will hate the one, and love the other : or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them ; Are ye not much better than they ? which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? consider the lilies of the field how they grow : they toil not, neither do they spin ; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have no need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself : sufficient unto the day is the evil thereof.

---

*The Sixteenth Sunday after Trinity.*

*The Epistle.* Ephes. 6, 24.

**I** desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow



my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the goodness of God. Now unto him that is able to do exceeding to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

*The Gospel. S. Luke 7. 11.*

**A**ND it came to pass the day after, that Jesus went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gates of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still.) And he said young man, I say unto thee arise. And he that was dead sat up, and he began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying that a great Prophet is risen up amongst us; and, That God hath visited his people. And this rumour of him went forth throughout all the region round about.

---

*The seventeenth Sunday after the Trinity.*

*The Epistle. Epes. 4. 1.*

**I** therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long sufferings, forbearing one another in



love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling : one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

*The Gospel.* S. Luke 14. 1.

**I**T came to pass, as Jesus went into the house of one of the Pharisees to eat bread on the sabbath day, that they watched him. And behold there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ? And they held their peace. And he took him, and healed him, and let him go ; and answered them, saying, Which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how he chose the chief rooms : saying unto them, When thou art bidden of any man to a wedding, sit down in the highest room, lest a more honourable man than thou be bidden of him : And he that bade thee and him, come and say to thee, Give this man place ; and thou being with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room : that when he that bade thee cometh, he may say unto thee, Friend, go up hither. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

---

*The eighteenth Sunday after Trinity.*

*The Epistle* 1 Cor. 1. 4.

**I** Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in you. So that ye



come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

*The Gospel. S. Matth. 22. 34.*

**W**HEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment : and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? whose son is he ? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool ? If David then call him Lord, how is he his son ? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

*The nineteenth Sunday after Trinity.*

*The Epistle. Ephes. iv. 17.*

**T**HIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind : having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart : who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ : if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : That ye put off, concerning the former conversation, the old man, which is



corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel.* S. Matth. ix. 1.

**J**ESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.



*The twentieth Sunday after Trinity.*

*The Epistle.* Ephes. v. 15.

**S**EE then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

*The Gospel.* S. Matth. xxii. 1.

**J**ESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm another to his merchandize: and the remnant took his servants, and treated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then



said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

*The one and twentieth Sunday after Trinity.*

*The Epistle. Ephes. vi. 10.*

**M**Y brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak.

*The Gospel. S. John. iv. 46.*

**T**HERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my



child die. Jesus saith unto him, Go thy way ; thy son liveth. And the man believeth the word that Jesus had spoken unto him ; and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believeth, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

*The two and twentieth Sunday after Trinity.*

*The Epistle. Phil. i. 3.*

**I** THANK my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now ; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ : even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement ; That ye may approve things that are excellent ; that ye may be sincere, and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

*The Gospel. S. Matth. xviii. 21.*

**P**ETER said unto Jesus, Lord, how oft shall my Brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times : but, until seventy times seven. Therefore is the Kingdom of heaven likened unto a



certain king, who would take account of his servants And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. but the same servant went out, and found one of his fellow servants, who owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him; saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servant saw what was done, they were very sorry, and, came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all what was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

---

*The three and twentieth Sunday after Trinity.*

*The Epistle. Phil. iii. 17.*

**B**RETHREN, be followers together of me, and mark them who walk so; as ye have us for an ensample. (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : whose end is destruction, whose god is their belly, and whose glory is in their shame : who mind earthly



things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*The Gospel. S. Matth. 22. 15.*

**T**HEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawfull to give tribute to Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They said unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

---

*The four and twentyeth Sunday after Trinity*

*The Epistle Col. 1. 3.*

**W**E give thanks to God and the Father of our Lord Jesus Christ, praying always for you; since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth: As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the spirit. For this cause we also,



Since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.

*The Gospel. S. Maith. 9. 18.*

**W**HILE Jesus spake these things unto John's disciples, behold there came a certain ruler and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose and so followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole, but Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour: And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land:

---

*The five and twentyeth Sunday after Trinity.*

*For the Epistle. Jer. 23. 5:*

**B**EHOOLD the day come, saith the Lord, that I will raise unto David a righteous brauch, and a King shall reign and prosper, and shall execute Judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called:



THE LORD OUR RIGHTEOUSNESS. Therefore behold, the day come, saith the Lord that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt ; but, The Lord liveth who brought up, and led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.

*The Gospel. S. John 6. 5.*

**W**HEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, where shall we buy bread that these may eat ? And this he said to prove him ; for he himself knew what he would do. Philip answered him, Two hundred penny-worth is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves ; and two small fishes : but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise to the fishes as much as they would. when they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.



Dr. MARTIN LUTHER'S  
C A T E C H I S M.



PART I.

The Ten Commandments.

1. Thou shalt have no other Gods before me.

*What is that.*

We should love, fear, and trust God above all things.

2. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

*What is that.*

We should so love and fear God, as not to curse, swear, lie, incantate, or deceive in his name ; but call upon it in every time of need with praises, prayer, and thanksgiving.

3. Remember the Sabbath-day, to keep it holy.

*What is that.*

We should so love, and fear God, as not to neglect or despise the preaching of his word ; but should deem it to be holy, willingly hear and learn it.

4. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

*What is that.*

We should so love and fear God, as not to despise our parents and superiors nor displease them ; but to honor, serve, love and obey them.

5. Thou shalt not kill.

*What is that.*

We should so love and fear God, as not to do



our neighbor any bodily injury, but help and assist him in every respect according to our ability.

6. Thou shalt not commit adultery.

*What is that.*

We should so love and fear God, that we should live chaste and undefiled in words and works, and each to respect and love their own husband or wife.

7. Thou shalt not steal.

*What is that.*

We should so love and fear God, as not to take away our neighbors property or money, neither to transfer it to ourselves through unjust means, but help him, protect his property and support him in it.

8. Thou shalt not bear false witness against thy neighbor.

*What is that.*

We should so love and fear God, as not to belie our neighbor, to betray, speak evil of, or raise injurious reports concerning him; but should excuse him, speak well of him, and turn every thing concerning him to the best account.

9. Thou shalt not covet thy neighbor's house.

*What is that.*

We should so love and fear God, as not to covet our neighbors inheritance or property, by deceitful means, or by a forged right bring it into our own hands; but be ready to assist and serve him at all times in the preservation of his own.

10. Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

*What is that.*

We should so love and fear God, as not to seduce or alienate our neighbor's wife and servants, or force from him his cattle: but to endeavor that they may continue and discharge their duty and obligations.

And what does God say of all these Commandments?



He saith : I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my Commandments.

*What is that.*

God threatens to punish all who transgress these Commandments ; therefore we should be afraid of his displeasure and not act contrary to his laws.— But he promises grace and all good things to those, who keep the Commandments ; therefore we should love and have confidence in him, and willingly do what he has commanded us.



## P A R T II.

### The Creed.

*The first Article—Of the Creation.*

I believe in God the Father Almighty, maker of heaven and earth.

*What is that.*

I believe that God has created me, and every creature ; that he has given me a body and soul, eyes, ears and all my members, that he has given and preserved to me reason, that he has added to these an understanding, food and raiment, house and every convenience, wife and children, field cattle and all goods, necessary for the maintenance of body and life, that he provides me with it in a rich measure and daily, that he protects me from all dangers and from all evil, and this all entirely by shewing of divine love, fatherly care and mercy, without any of my own worthyness or merit : for all of which I am in duty bound to praise, thank and faithfully serve him.

This is most certainly true.

*The Second Article.—Of the Redemption.*

And in Jesus Christ, his only Son, our Lord ;



who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried : He descended into hell ; the third day he rose again from the dead : he ascended into heaven, and sitteth on the right hand of God the Father Almighty : from thence he shall come to judge the quick and the dead.

*What is that ?*

I believe, that Jesus Christ, true God begotten of the Father from all eternity, and also true man born of the Virgin Mary, is my Lord ; who has redeemed, purchased, and won me a lost and condemned person from all sin, from death, and from the power of the devil, not with gold or silver, but with his holy precious blood, and with his innocent sufferings and death, that I might be his own, live with him in his kingdom, and serve him in everlasting righteousness, innocence, and happiness, even as he is risen from the dead, and now lives and reigns to all eternity. This is most certainly true.

*The Third Article.—Of Sanctification.*

I believe in the Holy Ghost ; the holy Catholic Church, the communion of saints, the forgiveness of sins ; the resurrection of the body, and the life everlasting. Amen.

*What is that ?*

I believe that I have it not in my power, through my own strength or reason, to believe in, or come to Christ, but the Holy Ghost has called me through the gospel, illuminated me by his gifts, sanctified and kept me in true faith, even as he calls, gathers, illuminates, and sanctifies the whole Christian Church on earth ; and establishes them in Christ, through faith : in which Church he daily, and richly forgives me, and all that believe, all our sins—and that in the last day will raise me, together with all the dead, and will grant unto me, with all true believers in Christ an everlasting life. This is most certainly true.



## P A R T III.

## The Lord's Prayer.

## The Introduction.

Our Father who art in heaven.

*What is that ?*

God would thereby gently lead us to believe that he is our true father, and that we are his children, that thereby we might call upon him with all comfort and confidence, even as obedient children entreat a kind and indulgent parent.

## The first Petition.

Hallowed be thy name.

*What is that ?*

God's name is indeed holy in itself, but we pray in this Petition, that it may also be sanctified with us.

*By what means is this effected ?*

Where the word of God is taught pure, and unadulterated, and we as the children of God live holy lives according to it: this help us to do, O our Father who art in Heaven ! But whosoever walketh or practiseth contrary to what is taught in the word of God, he dishonoureth the name of God among us. From this deliver us O our heavenly Father.

## The second Petition.

Thy Kingdom come.

*What is that ?*

The Kingdom of God will come of itself without our prayers; but in this Petition we pray, that it may also come unto us.

*How is this effected ?*

When our heavenly Father grants us his holy spirit, that thereby, through grace we believe his holy word, and live godly lives both here in time, and afterwards in eternity.

## The third Petition.

Thy will be done on Earth as it is in Heaven.



*What is that ?*

God's good and gracious will is done without our prayers ! but in this petition we pray, that it may also be done by us.

*When is this done ?*

When God destroys and prevents every evil council and intention, which tends not to sanctify his name among us, and hinders the coming of his kingdom unto us ; as for instance, the will of the devil, the world, and our own corrupted natures : but strengthens and keeps us stedfast in faith, grounded upon his word unto our end. This is his good and gracious will.

The fourth Petition.

Give us this day our daily bread.

*What is that ?*

God gives us daily bread without our prayers, yea this he does even to the wicked ; but in this petition we pray, that he would give us to know it, and receive it with thanksgiving.

*What is our daily bread ?*

Every thing that belongs to the necessity and support of the body, as eating, drinking, clothes, shoes, houses, courts, lands, cattle, money, goods, faithful consorts, faithful children, faithful servants, upright and faithful rulers, good weather, peace, health, instruction, respect, good friends, faithful neighbours. &c.

The fifth Petition.

And forgive us our trespasses, as we forgive them that trespass against us.

*What is that ?*

We pray in this petition, that our heavenly Father would not behold our sins, nor on their account deny us our petition (for we are not worthy of that for which we pray, neither have we deserved it) but that he would forgive us all out of pure grace, for we sin much every day, and verily deserve chastisement : and we promise also heartily to forgive, and willingly to do good unto them that trespass against us.



## The sixth Petition.

And lead us not into temptation.

*What is that ?*

Properly speaking, God tempts no man, but we pray in this petition, that God would protect and keep us, that the devil, the world, or our own deceitful hearts might not betray or lead us into disbelief, despair, or other shamefull sins ; and though we may be tempted, and beset with them, that we might nevertheless conquer them, and finally obtain compleat victory over them.

## The seventh Petition.

But deliver us from evil.

*What is that ?*

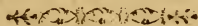
We pray in this petition, as in the summary that our heavenly father would deliver us from every evil both of soul and body of property and honour and at last, when our hour is come, grant us an happy end ; taking us of free grace, out of this place of woe, to himself into Heaven.—Amen.

## The Conclusion.

For thine is the kingdom, the power, and the glory for ever and ever.—Amen.

*What is Amen ?*

That I ought to be certain, that such petitions are acceptable to and heard of my Father which is in heaven, for he himself has commanded us thus to pray, and has promised that he will hear us.—Amen, amen, signifies yea, yea, it shall be so.



## PART IV.

## Of the Sacrament of Baptism.

*Q. What is Baptism ?*

A. Baptism is not only mere water, but it is that water aimed at in God's commandment and united with his word.

*Q. What is the word of God ?*



A. That which our Lord Christ said, go ye and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost.

*Q. What are the benefits of Baptism ?*

A. It causes the forgiveness of sin, redeems from death and the devil, and gives everlasting salvation to those that believe, as the word and promises of God declare.

*Q. Which are these words and promises of God ?*

A. Those in which our Lord declares (Mark 16, 16,) He that believes and is baptized shall be saved, but he that believes not shall be damned.

*Q. How can water do such great things ?*

A. It is not the water that does them, but the word of God, which is connected with the water ; for without the word of God, the water, is mere water, and does not constitute a baptism : but with the word of God it is a baptism, that is to say a graceful water of life, and the love of regeneration in the Holy Ghost, as Paul saith to Titus, chapter 3, 5, and 6 (even “ according to his mercy hath he saved us by the washing of regeneration, and the renewing of the holy ghost, which he shed on us abundantly through Jesus Christ our Saviour,” that thereby we might be made righteous, and be heirs, according to the hope of everlasting life. This is most certainly true.

*Q. What does such a water-Baptism signify ?*

A. It signifies that the old Adam shall daily through sincere sorrow and repentance for sin, be drowned, and die with the whole mass of sin and evil concupiscence ; and that we shall daily arise as new creatures, who in righteousness and true holiness shall dwell with God forever.

*Q. Where is this said in the Scriptures ?*

A. St. Paul in his epistle to the Romans, ch. 6 v. 4 saith, “ We are buried with him by baptism : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”



## P A R T V.

## Of the Sacrament of the Altar.

*Q. What is the Sacrament of the Altar.*

A. It is the true body and blood of our Lord Jesus Christ, given under bread and wine, unto us Christians to eat and drink, as it was instituted by Christ himself.

*Q. Where is this written?*

A. The holy Evangelists Matthew, Mark and Luke: together with holy Apostle St. Paul, wrote thus.

“ Our Lord Jesus Christ in the night in which he was  
“ betrayed, took bread, and when he had given  
“ thanks he brake it, and gave to his disciples say-  
“ ing, Take eat, this is my body which was given  
“ for you. This do in remembrance of me.”

At the same time, after the supper, he took the cup, gave thanks and gave it to them saying:

“ Take ye and drink all of this cup, which is  
“ the New-Testament in my blood, that was shed  
“ for you and for many, for the remission of sin.  
“ Do this, as oft as ye drink it (in remembrance  
“ of me.”

*Q. How can corporeal eating and drinking effect such great things?*

A. It is not the eating and drinking that doth these things, but the words connected with it “ which was given, and shed for you, for the remission of sins,” which words are to be considered besides the literal eating and drinking as the chief points in the Sacrament: wherefore whosoever believes these words has what they promise even the forgiveness of sin.

*Q. Who is it that receives this Sacrament worthily?*

A. Receiving it with fasting and external preparation is indeed a fine external discipline: but he is really worthy, and a proper guest, who has faith in those words, which was shed for you for the



remission of sins : But the that hath not this faith or doubts in his mind, is unworthy, and unprepared. For the word, for you requires truly believing hearts.

### Of the Office of the Keys.

In the 10th chap. of Luke 16th v. Christ saith to his disciples, He that heareth you, heareth me, and he that despiseth you, despiseth me.

Matth. xvi. 19. I will give unto thee the keys of the kingdom of heaven, whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.

And John xx. 22, 23. Receive ye the Holy Ghost : whosoever sins ye remit they are remitted to them : and whosoever sins ye retain they are retained.

### Of Confession.

*Q. What is the Confession ?*

A. The Confession contains two distinct parts in it. The first, that we should confess our sins : the second, that we receive absolution from the confessor as from God himself, and by no means doubt it, but firmly believe that thereby our sins are forgiven of God in heaven.

*Q. What sins are we to confess ?*

A. Before God we ought to acknowledge all our sins, yea even those which we know not, as in the Lords prayers : but before the confessor we are only to acknowledge such sins as are known to us, and which we feel within us.

*Q. Which are these ?*

A. Let every one consider his situation in life and examine himself according to the commandments, whether we are in the situation of a father, a mother a son a daughter and husband, wife, servant or maid : Enquire whether thou hast been disobedient, unfaithful, lazy, fractious, unteachable, or revengefull : whether thou hast injured any man either with words or with works ? whether thou hast swindled, squandred away, or neglected any thing ? or whether thou hast done any evil of any other kind ?



Questions & answers for those who would prepare themselves to go to the Sacrament.

*Q. Dost thou believe that thou art a sinner ?*

A. Yes, I believe that I am a sinner

*Q. How hast thou the knowledge of it ?*

A. From the holy commandments which I have not kept.

*Q. Dost thou feel compunction for your sins ?*

A. Yes it grieves me that I have sinned against God.

*Q. What hast thou deserved of God for thy sins ?*

A. His wrath and displeasure, temporance and eternal death.

*Q. Is it thy hope to be saved ?*

A. Yes, it is my hope.

*Q. What then is thy consolation.*

A. My Lord and Saviour Jesus Christ.

*Q. Who is Christ ?*

A. The Son of God, very God and man.

*Q. How many Gods are there ?*

A. Only one, but three persons, the Father, Son, and Holy Ghost.

*Q. What has Christ done for thee, that thou trustest in him ?*

A. He died for me : shedding his blood on the cross, for the forgiveness of my sins.

*Q. Did the Father also die for thee ?*

A. No : for the Father and the Holy Ghost are God alone, but the Son is both God and man, who shed his blood and died for me.

*Q. How dost thou know this ?*

A. From the Gospel, and the words of the sacrament and from his body and blood are given me as a pledge therein.

*Q. How are those words ?*

A. Our Lord Jesus Christ in the night &c.

*Q. Dost thou believe that the body and blood of Christ is in the sacrament ?*

A. Yes, I believe it.



*Q. What induces thee to believe it ?*

A. The words of Christ : take and eat this is my body : take and drink all of this, this is my blood.

*Q. What should we do when we partake of the body and blood of Christ as a pledge ?*

A. Know and remember his death and passion, as he has taught us " Do this, as oft as you do it in remembrance of me.

*Q. Why should we remember and make known his death ?*

A. That we might learn to believe that no creature could make satisfaction for our sins but Christ who is very God and man, and that we might learn greatly to tremble on account of our sin—rejoice in confidence of him, and saved by faith in him.

*Q. What induced Christ to die and make satisfaction for thy sins ?*

A. His great love to the Father, to me, and to all men, as it is written in John 14, Rom. 5, Gal. 2 Ephes. 5.

*Q. But why wouldst thou go to the sacrament ?*

A. That I might learn to believe that Christ through great love has died for my sins—and that I might learn from him to love God and my neighbor.

*Q. What should encourage and induce the Christian frequently to receive the sacrament of the altar ?*

A. On the part of God both the promise and command of our Lord Jesus Christ, and his own necessities which even cleave near to him should induce him to obey these commands of Christ and feel himself encouraged by his promise.

*Q. But how shall a person do when he cannot discover his wants, or perceives no particular desire for the sacrament ?*

A. Such can have no better directions given them than to search first : whether they have sincere repentance for their sins, or whether they live according to the flesh, and what the scriptures say thereof, Gal. 5, Rom. 7.

Secondly, that they would consider, that being



yet in the world they will not be at a loss for sins as the the scriptures say, John 15 & 16. John 2. 5.

Thirdly, whether they are not deluded by the evil spirit being daily filled with lies and murdering, and who permits them neither to enjoy inward or outward peace, as the scriptures expressly speaks of him. John 8 16. 1 Pet. 5. 2 Tim. 2. Ephes. 6.

## FUNDAMENTAL QUESTIONS.



1. **Q.** *How many religions are in the world?*  
A. Four: the Heathenish, Jewish, Mahometan and the Christian.
2. **Q.** *What religion do we profess?*  
A. The Christian.
3. **Q.** *Why do we prefer the Christian?*  
A. Because it has been established by miracles and prophecies.
4. **Q.** *How many churches are in the Christian religion?*  
A. Four: the Greek, Roman, Reformed and Lutheran.
5. **Q.** *What Church do we profess?*  
A. The Lutheran.
6. **Q.** *Why do we prefer the Lutheran?*  
A. Because it agrees best with with the word of God.
7. **Q.** *How many are there Gods?*  
A. One, but three persons in one Deity.
8. **Q.** *In how many days did God make the world?*  
A. In six.
9. **Q.** *What created he on the first day?*  
A. The light.
10. **Q.** *What on the second?*  
A. The firmament.
11. **Q.** *What on the third?*  
A. The plants, &c.



# 101 Fundamental Questions.

12. Q. *What on the fourth?*  
A. Sun, Moon and Stars.
13. Q. *What on the fifth?*  
A. Fish and fowl.
14. Q. *What on the sixth?*  
A. Beasts and men.
15. Q. *What did he do on the seventh day?*  
A. He rested.
16. Q. *What did he ordain on the seventh day?*  
A. The Sabbath.
17. Q. *What must we do on the seventh day?*  
A. Not work but serve God.
18. Q. *Are all works forbidden?*  
A. All, except works of love, necessity & worship.
19. Q. *How did our Lord Jesus Christ sanction such exception on Sabbath-day?*  
A. By healing the sick.
20. Q. *How many of the human race did the Lord make in the beginning.*  
A. Two, a man and a woman..
21. Q. *From what did the Lord make the first man?*  
A. From the dust of the earth.
22. Q. *From what did he make the first woman?*  
A. From a part of the first man, Adam.
23. Q. *According to what did the Lord make our first parents?*  
A. According to his own image.
24. Q. *In what did the divine image consist?*  
A. in understanding and free will.
25. Q. *Where is understanding and free will, in Body or in the soul?*  
A. In the soul.
26. Q. *Of how many parts do men consist?*  
A. Of two, body and soul.
27. Q. *Which is the principal part?*  
A. The soul, because it came more immediately from God.
28. Q. *Where did the Lord put our first parents?*  
A. Into a Paradise.
29. Q. *What did he give them there?*  
A. A Law.



30 Q. *Why did he give them a law?*

A. To try their love and obedience.

31 Q. *In what did this law consist?*

A. In a forbidden tree.

32 Q. *Did they fulfill the law of God?*

A. No.

33 Q. *Who instigated them to transgression?*

A. The Devil.

34 Q. *Who is the Devil?*

A. A fallen angel.

35 Q. *How many kinds of angels are there?*

A. Two, good and bad.

36 Q. *How did the bad come into their depraved condition?*

A. They fell from God by disobedience.

37 Q. *Under what shape did the Devil deceive men?*

A. In the shape of a serpent.

38 Q. *What came into the world on this account?*

A. Sin.

39 Q. *What is the consequence of sin?*

A. Death.

40 Q. *Do all men die?*

A. Yes.

41 Q. *What follows from this?*

A. That all men are sinners.

42 Q. *How do we divide sin?*

A. Into two kinds : original & actual.

43 Q. *What is original sin?*

A. The natural lust to transgression & propensity to things forbidden.

44 Q. *What is actual sin?*

A. Sin which we do on our own accords.

45 Q. *How do we divide actual sin?*

A. Into two kinds ; sins of purpose & sins of ignorance.

46 Q. *Was it the will of God, to let us lay in our sins or misery?*

A. No.

47 Q. *What did he do for us?*

A. He sent his only begotten Son Jesus Christ.

48 Q. *Who is Jesus Christ?*



A. The Son of God, true God and Man.

49 Q. *What did Jesus Christ do for us ?*

A. He died for us.

50 Q. *For who did he die ?*

A. For all mankind.

51 Q. *What must we do in order to be saved by Jesus Christ ?*

A. To believe on him.

52 Q. *What is therefore the thing that saves us ?*

A. Faith.

53 Q. *Does not Godliness and good works save us ?*

A. No.

54 Q. *Must we nevertheless do good works and live Godly ?*

A. Yes.

55 Q. *From what must all Godliness and good works flow ?*

A. From faith.

56 Q. *Who must give us faith ?*

A. The Holy Ghost.

57 Q. *What must we do in order to receive faith from the Holy Ghost ?*

A. Desire it and pray for it.

58 Q. *How does the holy scripture express this desire ?*

A. By hunger and thirst.

59 Q. *Does the Holy Ghost give us faith by means or without means ?*

A. By means.

60 Q. *Which are the means of grace ?*

A. The word of God and the sacraments.

61 Q. *Where do we find the word of God ?*

A. In the holy scripture.

62 Q. *Do we not find the word of God in the sermons preached by his ministers ?*

A. Yes, in as much as they are true explanations of the scripture.

63 Q. *Who inspired the holy scripture ?*

A. The Holy Ghost.

64 Q. *How do we divide the holy scripture ?*

A. Into the books of the old, and of the new testament.



65 Q. *When were the books of the old testament written?*

A. Before the birth of Christ.

66 Q. *When were the books of the new testament written?*

A. After the birth of Christ.

67 Q. *How old was the world at the appearance of Christ.*

A. 4000 years.

68 Q. *How long did the world stand since the appearance of Christ?*

A. 1795 years.

69 Q. *How do we divide the word of God contained in the holy scripture?*

A. Into the law and gospel.

70 Q. *What is the law?*

A. The will of God, concerning those things which we ought to do.

71 Q. *What is the gospel?*

A. The will of God, concerning those things which we ought to believe.

72 Q. *What does save us, the law or the gospel?*

A. The gospel.

73 Q. *What does the law represent unto us?*

A. The wrath of God.

74 Q. *What does the gospel represent unto us?*

A. The grace of God.

75 Q. *Ought we to learn the law, although it represents the wrath of God?*

A. Yes, because it leads us to the knowledge of sin.

76 Q. *Why is the knowledge of sin necessary for our salvation?*

A. Because it leads us to repentance, the first part of conversion.

77 Q. *How many parts belong to conversion?*

A. Two, repentance and faith.

78 Q. *Where is the law contained in the scripture, in the old or new testameat?*

A. In the old particularly, but likewise in the new testament.

79 Q. *Where is the gospel contained in the scripture?*

A. In the new testament particularly, but likewise in the old.



105 Fundamental Questions.

80 Q. *With what does the Lord confirm & seal up our faith?*

A. With the sacraments.

81 Q. *How many are there sacraments?*

A. Two: baptism & the Lord's supper.

82 Q. *How many sacraments had the people in the old testament?*

A. Likewise two: circumcision and passover.

83 Q. *What came in the new testament instead of circumcision?*

A. Baptism.

84 Q. *What instead of the passover?*

A. The Lord's supper.

85 Q. *What is baptism?*

A. Putting on Christ, or entrance into christianity.

86 Q. *What do we receive in Baptism?*

A. The Holy Ghost, wherefore it is regeneration in such as do not or cannot resist the spirit of God.

87 Q. *What are we doing in Baptism?*

A. We make a covenant with God and God with us.

88 Q. *What do we promise in the covenant?*

A. Eternal obedience and love to God.

89 Q. *What does God promise unto us?*

A. Forgiveness of sin and eternal salvation.

90 Q. *How can we know, that we have been baptized?*

A. By our christian name, parents, God-father and God-mother.

91 Q. *With what external sign does God connect the gift of his holy spirit in Baptism?*

A. With water.

92 Q. *What do we receive in the Lord's supper?*

A. The body and blood of Jesus Christ.

93 Q. *Under what external signs?*

A. Under bread and wine.

94 Q. *Is the body and blood of Jesus Christ really present in the Lord's supper?*

A. Yes, because there is a communion.

95 Q. *What are we doing in the Lord's supper?*

A. We renew our baptismal covenant and promise perseverance and continuance in faith.



96 Q. *How must we appear at the Lord's table?*

A. Worthy.

97 Q. *What must we do in order to become worthy?*

A. Examine ourselves.

98 Q. *What is the consequence of neglecting this self-examination?*

A. A judgment of God.

99 Q. *What is the consequence resulting from the necessity of this self-examination?*

A. That no one is to be admitted, who is incapable thereof.

100 Q. *Where do such people come to, that believe in God through the Gospel and live accordingly?*

A. To heaven, with soul and body.

101 Q. *Where do such people come to, that live ungodly and without faith?*

A. To eternal damnation with soul and body.

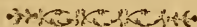
102 Q. *What does this presuppose?*

A. Resurrection and judgment.

103 Q. *How long will this damnation last?*

A. Without end.

## THE ORDER OF SALVATION, in systematical connection.



*The Doctrine of Christianity contains Two Parts.*

1 **O** which the first part treats of God.

We have the knowledge of God.

a In some degree from nature. Psalm 19, 2.

b More particularly from scripture. John 5, 39.

2 The Scriptures reveal the being of God.

a That there is one God. Mark 12, 19.

b That there are three persons in the godhead. 1 John 5, 7.

c That God is a Spirit. John 4, 24. The highest Good. Matthew 19, 17. And also eternal, almighty, omniscient, omnipresent, holy, righteous, true and benevolent. 1 Tim. 6, 15, 16, Jer. 32, 17, 19.



3 The works of God. Those of the first article, are,  
*a* Creation: In which God made all things which are seen in six days. Psalms 33, 6.

1 Among the visible works the most eminent is man, the first of which was Adam and Eve was his wife, made from a part of Adam. Gen. 1, 27.

2 Among the invisible, the most eminent are angels, of which there are two kinds.

*a* Good angels, holy and perfect spirits, Heb. 1, 14. confirmed in holiness; governing the world under God.

*b* Bad angels. These are devils John 8, 44. 1 Pet. 5, 8, fallen from God. Their head called Satan. Rev. 12, 9.

*b* Preservation: By which God supports, and governs all things. Acts 17, 28. The divine providence is 1 universal Ps. 14, 9, 2, particular, Jes. 14, 4. most particular. Matth. 10, 30.

II. The second part treats of man. Who is considered in four states, which are,

1 The state of innocence. Where we notice that man without sin was created in the pure image of God. Gen. 1, 25, 27. The image of God, is that which made man similar to his maker with respect to the soul, which is a spirit, and has understanding and free will. Ephes. 4, 24, Col. 3, 10, Joh. 4, 24.

2 The state of sin. Where we observe that man, through the fall of Adam, is involved in sin and death. Rom. 5, 12.

*a* The fall of Adam consists in drawing the heart from God, and placing the affections on objects which are contrary to him. Rom. 5, 19.

*b* Sin is unrighteousness, or every thing which is incompatible with God's law. John 3, 1, 4, and is two-fold.

1 Original, That in which we are born by nature. Psalms. 51, 7, this consists in a proneness to things forbidden by the law of God and an aversion against his will.



2 Actual. Those of our own committing in thoughts (cherished) words or deeds. Jam. 1. 14, 15. And these are, 1 voluntary, 2 involuntary, John 5, 16

*c* The remaining strength of our free will, which we have by nature, is not adequate to salvation 1 Cor. 2, 14. Such however, as apply it well, will be led to the means. Acts. 10, Eph 5, 14.

3 State of Grace. In which man is again redeemed from sin, and renewed in the image of God.

Here are four things to be noticed.

*a* The origin : The Grace is of God the Father who from eternity hath consulted the happiness of man, Ephes. 1, 4, 6.

*b* The purchase of Grace is of God the Son. Of whom we notice his person, office, and state.

1 The person of Christ has two natures.

*a* Divine nature. John 1, 1.

*b* Human nature. John 1, 14. Heb. 2, 14.

2 The office of Christ or his redemption.

*a* Prophetic. Acts 3, 22, 23.

*b* Priestly. Heb. 7, 24, 25, 26.

*c* Kingly. Luke 1, 32, 33.

3 His state is two-fold.

*a* Humiliation. Philip 2, 5, 8, conception, birth, sufferings, death and burial.

*b* Exaltation. Philip 2, 9, 11. descension, resurrection, ascension, government, judgment.

*c* The application of grace proceeds from the holy ghost.

1 The works of grace are :

*a* Calling. In which God through his word invites us to himself again. 1 Pet. 2, 9, Acts 28, 19.

*b* Illumination. In which God doth dispell the natural darkness of the understanding, restores the liberty of the will and kindles therein faith 2 Co. 4, 6.

*c* Regeneration. In which Gods changes our nature, and adopts us as his children by ingrafting us into Christ. 1 Pet. 1, 3, 4.



*d* Justification. In which God for Christ's sake assures us of the pardon of all our past sins. Rom. 3, 24, 25, 26

*e* Union with God. In which God forms such a spiritual connection with believers, that they become established in faith and grow in grace. John 15, 15.

*f* Sanctification. In which God strengthens our faith [and encreases our grace] so that we may, in a more perfect manner forsake all evil, and do all that which is good. Ephes. 4, 22, to 24. 1 Thes. 5, 23, 24.

2 The means of grace are,

*a* The word of God, contained in the holy scriptures. 1 Pet. 1, 19 to 21. 2 Tim. 3, 15, to 17. This is

1 The law. Gal. 3, 19 to 21.

2 The Gospel. Rom. 1, 16, 17.

*b* The sacraments of the New-Testament.

1 Baptism. Mat. 28, 19, 20. Mark 16, 16, in which such as do not maliciously resist, receive the holy ghost Tit. 3, 5, and are there born again. John 3, 1.

2 The Lord's Supper. 1 Cor. 11, 23, to 29. Where the Lord's body and blood are in communion with bread and wine. 1 Cor. 10, 16.

To these also belong the confession, and the office of the keys of the kingdom. Mat. 16, 19, John 10, 22, 23.

*d* The reception of grace is of man:

1 The order wherein grace is to be received is repentance, or turning to God by a change of the mind. Acts 26, 18.

*a* Repentance, or turning to God, is a change of the will and of the heart. Rom. 12, 2.

*b* The degrees of repentance, are,

1 Sorrow for sin. 2 Cor. 7, 10, 11.

2 Faith in Christ. John 5, 24. Heb. 11, 1.

*c* The fruits of Repentance. These are discovered in a series of good works and upright conduct. Ephes 2, 10.



2 The assistant means, among many others are taking up the cross, and prayer.

1 The cross is all kinds of affliction, which god suffers for their good to come upon his children.

1 Pet. 4, 12.

2 Prayer is the conversation of our hearts with God, through which we ask for, and receive grace, strength, and in a word every thing which we need.

Mat. 6, 6, 7, 8.

2 The Persons who receive this grace are the Christian Church. 1 Pet. 2, 9.

Here are three particular states, which by following these duties are calculated to promote salvation.

a Ecclesiastical which is a state of instruction.

1 Pet. 5, 1 to 5. Heb. 13, 17.

b Political, which is a state of government.

Rom. 13, 1 to 7.

c Oeconomical, which is a state of house-hold regulations. Ephes. 5, 27, 6, 9.

4 State of glorification. In which the man is entirely delivered from all moral evil, and eternally saved.

Here notice,

a The preceeding four last things.

1 Death. Eccl. 12, 7. Rom. 5, 12.

2 Resurrection from the dead. John 5, 28, 29.

3 Day of judgment. 2 Cor. 5, 10.

4 End of the world. 2 Pet. 3, 10.

b Glorification itself is eternal life. 1 John 2, 12.

c The contrary of this is eternal death, Luke 16, 23.

## THE CHRISTIAN DUTIES



I. Towards God and our Lord Jesus Christ.

a Knowledge of God. Jer. 9, 23, 24, 7. Exod. 20, 3. Rom. 1, 28. Psm. 100, 3. John 11, 3. Phil. 1, 9, 10. Rom. 12, 2.



*b* Remembrance. Psm, 103, 2. Jer. 1, 2, 3. Deut. 32, 18. Jer. 17, 10, 44, 20. Hos. 4, 6. 2 Tim. 2, 8.

*c* Reverence. Psm. 145, 3, 104, 1. Lev. 1, 46. Psm. 8, 4, 5. Gen. 18, 27. 1 Cor. 4, 7. Psm. 95, 1-7. Eph. 2, 8, 9. Lev. 18, 13. Dan. 9, 18. Exod. 20, 7.

*d* Fear. Psm. 33, 8, 9. Mat. 10, 28. Rev. 10, 12, 13. Lev. 19, 12.

*e* Confidence. Ecs. 4, 15, 16. Psm. 37, 5. Rom. 8, 31, 8, 28. do. 73, 23, 42, 12. Ecs. 10, 35. Prov. 3, 5. 1 Tim. 6, 17. Psm. 146, 3.

*f* Joy in God. Psm. 37, 4, 32, 11. Phil. 4, 4. Lev. 1, 47. Psm. 73, 25.

*g* Love. John 16, 27, 15, 13. Mat. 10, 37. Rom. 8, 7. 1 John 11. Mat. 22, 37.

*h* Obedience. John 5, 3. Mat. 11, 29, 30. John 14, 23. Mat. 7, 20. Eph. 5, 10. Psm. 143, 10. Eph. 4, 30. Luke 6, 46.

*i* Prayer and thanksgiving. Psm. 106, 50, 14 15. Gen. 32, 10. Deut. 8, 10. Psm. 146, 2. Jac. 3, 10. Mat. 4, 10. Jer. 55, 6. Lev. 10, 9. Psm. 145, 18, 19. John 16, 23, 24. 1 John 5, 14. John 11, 24. Mat. 15, 8. Cor. 15, 8.

*k* Contentedness. Ecl. 7, 15. 1 Tim. 6, 6-8. Job 1, 20. Phil. 4, 12.

*l* Patience. Job 2, 10. Acts 21, 13. 1 Cor. 10, 13, Ecs. 12, 67. Cor. 18, 36. Mat. 19, 29.

*m* Faithfulness. Jer. 1, 2. Mat. 25, 1. Tit. 2, 11, 14. Rev. John 2, 10. Rom. 8, 38. 2 Tim. 4, 7.

*n* Public service. Psm. 35, 18. Ezl. 4, 17. Psm. 84, 11, 26, 4-7. 27, 4. Col. 3, 16. Gen. 2, 3. Exod. 20, 8-11. Acts 20, 7. Mat. 10, 32. 1 Cor. 11, 26. Ebs. 11, 24. Eph. 5, 19, 20.

*o* Swearing in his name only. Deut. 6, 13. Exod. 20, 7. Lev. 19, 12. Ebs. 6, 16. Mal. 3, 5. Mat. 26, 63, 64. Mat. 5, 33-37. Jas. 5, 12.

## II. Towards Ourselves.

*a* Well directed self love. Eph. 5, 29. Mat. 22, 39.

*b* Care for the soul. Mat. 16, 26. Phil. 2, 12. Mat. 6, 33. Col. 3, 2. Phil. 3, 20. Mat. 10, 16. Phil. 1, 9-11. Rom. 12, 9. Gal. 5, 24. Acts 24, 16.



*c* Care for the body. 1 Tim. 5, 23. Rom. 13, 14. Prov. 10 5. John 6, 12. Eph. 4, 23. Prov. 6, 6-11. Eccl. 9, 15.

*d* Care for friends. Prov. 18, 24.

*e* Care for a good name. 1 Cor 9, 15. Acts 14, 57.

*f* Moderate pleasure. Psm. 126, 3. Rom. 12, 15. Eccl. 11, 9. 1 Petr. 4, 8. Tit. 2, 11; 12. Eph. 4, 24. 1 Tim. 4, 12.

*g* Decorum, good behaviour and order. Eccl. 3, 1. 1 Cor. 14, 33, 40. Phil. 4, 6.

### III. Towards Others.

*a* Philanthropy. Mat. 22, 39. Lev. 10, 25-37. 1 John 4, 20, 21. 1 John 3, 15. John 13, 34, 35. 1 John 3, 18. Jam. 3, 16. 1 Cor. 13, 4, 8. Mat. 2, 10. 1 John 3, 16. Rom. 12, 5.

*b* Justice and equity. Mat. 7, 12. Rom. 13, 7. Lev. 19, 13, 1. Exod. 20, 13-17. 1 Thess. 4 6. Prov. 11, 1. Deu. 27, 17-19. Psm. 37, 21. Tit. 2, 14.

*c* Restoration. Lev. 6, 4. Exod. 33, 14, 15. Luk. 19, 8. Psm. 122, 71.

*d* Sincerity. Rom. 12, 9. Prov. 3, 29, 12, 22, 19, 5. Eph. 4, 25.

*e* Faithfulness in friendship. Prov. 27, 10. John 13, 1.

*f* Humility. Rom. 12, 10. 1 Petr. 5, 5. Job 34, 19. 1 Cor 4, 7.

*g* Esteem Mat 13, 10.

*h* Peaceableness Gen 13, 8, 9. Ebr. 12, 14.

*i* Tendernefs and humanity. Gal. 5, 22 Col 3, 12, 13 Rom. 12, 18 Gal 6, 1. Mat 5, 44 1 Peter 3, 9 Rom. 12, 21. Eph. 4, 31.

*k* Mercy. Rom. 12, 15. Luke 6, 36 1 John 3, 17. Jam 2, 13.

*l* Liberality. Luke 8, 33. Ebs 13, 6. Acts 20, 35. 1 Petr 4, 10

*m* Intercession. Jam. 5, 16 1 Tim 2, 1, 2.

*n* Inoffensiveness Ebr. 10, 24 Mat 5, 16, 18.

*o* Parental duties Psm 127, 3 Jes. 49, 15 Gen. 13, 19 Eph 6, 4 1 Tim. 2, 15 Dan. 12, 3 2 Cor. 12, 14. 1 Tim. 5, 6.



*p* Filial duties. Eph. 6, 1, 3. Prov. 23, 22.

*q* Matrimonial duties : Matth. 19, 6. Ebr. 13, 4. Eph. 5, 22-23.

*r* Political duties. 1 Petr. 2, 13. Rom. 13, 1-7. 1 Tim. 2, 1-3. Psm. 37, 3. Jes. 1 18. Jer. 1, 17, 10, 1, 2. 2 Chron. 19, 6, 7. Luke 1, 51, 52.

*s* Ecclesiastical duties. Ebr. 13, 17. 1 Thess. 5, 12, 13 14. 1 Cor. 4, 1. 2 Cor. 5, 18, 20. 1 Tim. 5, 17. 1 Cor. 9, 14. Gal. 6, 6. Acts 20, 28. John 21, 15, 17. 1 Tim. 4, 16. Dan. 12, 3. Exod. 13, 18-21. 1 Phil. 1, 3, 6.

*t* Duties of the youngn. Eccl. 12, 1. 2 Tim. 2, 22. Lev. 19, 32. 1 Peter 5, 5.

*u* Duties of the old. Jes. 46, 4. Psm. 71, 18, 92, 15. Luk. 2, 25, 29, 36.

*w* Duties of the sick and infirm. Psm. 139, 23, 24. 2 Cor. 13, 5. 2 Cor. 5, 10. 2 Tim. 4, 7, 8. Luke 23, 43. Acts 7, 56. Psm. 49, 16.

*x* Comfort at the sick and death-bed. Psm. 126, 5, 6, 86, 6. Acts 20, 14. 1 Thess. 4, 13, 14, 18. Psm. 42, 2-4, 8.

## A Short ACCOUNT of the CHRISTIAN RELIGION.

### CONTENTS.

- § 1. Insufficiency of mere reason in divine things.
- § 2. The chief points of the revelation.
- § 3. Hope of life first announced.
- § 4. God acting according to a covenant of grace before its clear manifestation.
- § 5. Gods promises of such a clear manifestation.
- § 6. Marks of the divine mission in Jesus.
- § 7. Jesus's own declaration of his office and person.
- § 8. Foundation of Christs Church.
- § 9. The establishment of Christs Church.



- § 10. Differences in the Christian Church.
- § 11. The permanent consequences of being a member of Christ's Church.
- § 12. The service and mode of worship of the christians.

## § I

WE daily see things rise, which were not before, and we ourselves were not a few years hence. This leads us to a supposition, that *there is an author of all things*, who always was and whose being is necessary. In contemplating the affairs of this world, we discover footsteps of his government & in the order of things, the change of seasons, the motion of heavenly bodies, the provision for wants and necessities, his omnipotence, wisdom and benevolence are discoverable. This being we call God.

The wisdom of God gives us reason to believe, that men were made for a certain purpose. We are conscious of our existence, have free will, are capable of good or bad actions, may hurt or assist others. It must be the will of the benevolent creator, that we should do good unto others. That he however made us capable of the contrary, shews us, from what source the propensity to do good unto others must arise. It is the beauty of holiness, to be willing to please God, and this willingness proceeds from love. To love God supremely and to shew this by obedience to his law, is answering the end and purpose of God's creation. Doing the contrary, makes us *culpable*.

The obligation on our part, to do good unto our fellow-creatures for the sake of him who created us and them, is felt by every rational creature. It is the law of God written into the hearts of all men: yet it is confirmed by experience, equally general, that a *disinclination* to the performance of this acknowledged duty prevails in the human race. A propensity to evil so general is not deducible from a mere possibility of doing it. This possibi-



lity presupposes a divine plan in the creator, to have moral agents in this world; a plan perfectly compatible with his wisdom and benevolence, provided he makes the knowledge of his will attainable. But besides this possibility of moral evil there seems to be among men a general conspiracy to it. This mysterious appearance seems only to be dissoluble by historical accounts. But historical accounts rest upon relation, not upon reflection or contemplation.

A thought of another and *never ceasing life* after this present, has likewise as generally as the sense of duty pervaded mankind; especially the thinking and wise part of it. The excellency of our mental faculties; the general desire of a continuance of life, and a defect in the rewards and punishments, seemingly due to virtue and vice, in this life, are the arguments alledged in favour of such an expectation. Though these arguments are by no means without their weight, a predisposition depending upon some implanted notions has undoubtedly aided an acquiescence in the expectation of a future life so general and of so important consequences.

## § 2

The Christians are a people, who claim a certainty in the knowledge of these things from *historical accounts*. These accounts to them are stamped with infallibility, and the chief matters they contain are the following:

1 The *existence of one God*, though distinguishable in *three persons*. 2 *His will*, that rational beings should demonstrate their love to him by *free obedience*, for which purpose laws were given and freedom of will for choosing the good or bad implanted into them. Good and bad is the name of obedience and disobedience, on account of the different consequences, good and pleasing sensations or pain and misery. The latter was to consist in a separation of the soul from the body, and the former in everlasting continuance of this connection.



3 The fate of the first man and woman and the manner, in which that affects all their posterity. A rational being having been with others in a similar state of trial, and having forfeited its happiness by disobedience, in consequence of which it was under an expectation of the divine punishment, discovered an inclination to involve the new created race in its fate. This spirit, called Satan, was in so far successful, as to produce in the first man and woman the act of transgression, but as it was effected by misrepresentation, the issue was not deemed a sufficient evidence of the disposition of their will. As Satan could not have acted without a divine permission, something similar may be supposed to have preceded to what occurs in the history of Job, when the same apostate spirit was permitted to attempt the depravation of this pious man. With the permission to tempt the first of the human race was connected the liberty to repeat the same with each individual of their posterity. To derive original sin from the first man's being the federal head of the human race, seems not satisfactory to a mind inclined to derive only good and perfect things and gifts from the good and perfect creator. We are born in sin, because the Satanic invitation to sin begins early and with our very appearing in the world. He may be resisted, but before we come to reflect on the necessity of doing this we have yielded to his temptations and are transgressors of the law. By one man's disobedience, it is true, many were made sinners, but not on account of an imputation of this man's sin, but because by him sin entered into the world.—Death so passed upon all men, since after him all have sinned. The permission thus granted to the tempter flowed from wisdom and love, for obedience connected with struggle discovers the attachment of the soul and entitles the conqueror to a permanent trust. But in this our first parents failed and yielding to a surprising and subtil enemy they opened the door to moral depravity be-



coming general and as this is real sin, to death the consequence of it. 4 *The restoration of the human race to a hope of life.*

## § 3

Truth being a divine attribute, without which no obligation to obedience can take place, because there can be no dependence on his manifested will, death by the transgression of the law is rendered inevitable. But the inclination to sin not having originated in the breast of men, justice, love and wisdom was displayed in a system, which will be the object of eternal admiration and according to which God will appear just and true and yet the justifier of them that have sinned. The indication of the time, when death should follow sin, was no part of the divine threatening. The intention was only to say, that death would be the consequence of sin, on what day, or at what time soever this might happen. Men were therefore suffered to continue, and the before intended propagation system was not prevented from taking place, though they were put under restraints and signal marks of divine displeasure, and the mean of immortality, (for indissoluble their body was not created, the system in which they were not being the intended permanent one,) removed from their eyes. The apostate spirit who thus became the murderer of mankind, in the mean time was addressed by God in a language, undoubtedly unintelligible at that time to him as well as to our first parents, but containing terms clear enough for the latter to form a consolatory idea of their situation, which was confirmed immediately to them by the continuation of the divine moral government over them. Of this word of God to satan the event will justify the following paraphrase: "by attacking the mother of all living, thy imagination was, to have the whole of her posterity. But there shall be two parties against one another in it thy party and the party of a descendant of her. The descendant of her will watch his opportunity to destroy thee, whilst thou wilt watch the opportunity to annoy him."



## § 4

Men were now under a bad influence, but this must never be understood to reach so far as to force or determine the will; it consists in deceitful persuasions, like that in the beginning, and by that the understanding becomes dark'ned. Eph. 4, 18. until by degrees the not resisting will sink into perfect slavery. To suppose the devil incapable of procreating thoughts in men, is supposing him to be inferior in power to men, for we are able to do it by various means; and to charge the Christians with the absurdity of admitting an omnipresent devil, is overlooking the scripture-account of the multitude of Satan's adherents in the world. But in the continuance of the moral government of God with men it was observable, that God by an immediate interposition counteracted this bad influence in *all such, as discovered a better disposition of the heart*. Transgression was not entirely prevented by this most gracious divine interference in any of the natural offspring of Adam, but *a full disapprobation of every immoral action and a gradual advancement in the habit of resisting the temptations* was the consequence. As this divine operation upon the minds of them was a real and immediate act of God, it is ascribed to that person in the triune deity, which is often represented as the executive in the creating power, and therefore is said to proceed from God. The spirit of God moved upon the face of the waters, when the earth was to be formed. By the spirit of the mouth of God all the heavenly hosts were made. Christ as a man assumed human nature in the womb of the virgin Mary, not by the natural interference of a man, but the immediate creating powers of God, that is to say, in a miraculous manner, or in other words by the Holy Ghost. When Christ expelled the devils by the finger of God, such as ascribed this act to the devil blasphemed the Holy Ghost, whose act it was. The Holy Ghost therefore working with men counteracted the design of Satan and bore testimony to a recover-



able divine favour. Men in the mean time were permitted and commanded to worship God, because such acts of devotion discover the disposition of the heart towards him. When this worship began to decline in the world, God saw, that his spirit could not prevail and continue his salutary operations and he would rather destroy the whole human race from the earth, than suffer the Satanic seed alone, contrary to his former declaration, occupy the world. When after this destruction, where one family only remained, the new race paid more attention to the persuasions of the prince of the world than to the invitations of the spirit from heaven, God separated a family from all the others and established his worship in it, for the purpose of preventing forever the entire extirpation of an holy seed from the earth. Wherever God is worshipped and his word purely taught, there his spirit works, and for the uninterrupted continuance of such worship and doctrine among the people arising from the above said family ample provision was made.

### § 5

Whilst many recieved the grace of God in vain, in others it became the more powerful, and to some of such God condescended in particular revelations. Abraham the head of this family heard a promise, that from his offspring happiness should be spread over all the nations of the world. The same was repeated to his son and grandson. This last died with this prophecy in his mouth, addressed to one of his sons: his posterity should not undergo an entire dissolution, but retain the form of government until the conqueror should come, unto whom the gathering of the people would be. To Moses, David and many eminent teachers of this people the same promise was repeated, and what he was to do in terms sometimes plain, sometimes more obscure declared. To the more plain belong the following descriptions. He should descend from the lineage of David the king of this people, should



perform many miracles, yet undergo hard sufferings and a cruel death. Nevertheless after this death he should continue to live, and then as king forever reign. From the expressions used in the promise which was made to David, this people called the Israelites and afterwards the Jews, were in the practice to distinguish this expected personage by the name of the Anointed or Messiah. The Jewish conceptions of the nature and office of the Messiah were always different, but the expectation of such a person was general and firm. The pious approached always the nearest to truth. Dark notions in our creed do never endanger our salvation, if the clearer are unattainable. He who in the whole world before the appearance of the Messiah wished to come to God, had to believe, that he is, and that he is a rewarder of them, that diligently seek him. Such as truly believed and considered this, would worship him, and by these means be rendered susceptible of the spirit of God counteracting the temptations of Satan. Faith and only faith was always, since the fall, the way to the favour of God, because the humiliation of the soul before him, and the readiness to admit reformation presupposes that, but the object of it is not more, than what God has clearly revealed. The explanation of the nature and office of the Messiah was reserved to the time of his appearing.

## § 6

About four thousand years after that great promise, made to Adam, which rekindled a hope of divine favour in him, a person appeared in the country of the Jews, whose name was Jesus, who declared himself to be the Messiah. His declaration was confirmed by the following facts.—He discovered a knowledge of absent present and future things. He saw Nathaniel at a great distance under a fig tree John 1, 48. knew the history of a woman of Sychar 4, 18, 19. A conversation that had happened between a tribute-



gatherer and Peter Mat. 17, 25, 27. An accident that would happen at Bethany, 21, 2, 3, at Jerusalem, Mark 14, 13, and at the sea-shore Mat. 17, 27. He knew the inward thoughts of the scribes, Matth. 9, 4. Pharisees 12, 25, of the disciples 16, 8, of the people Luke 11, 17, and the intentions of the disciples John 16, 19, and of one of them 13, 18. He foresaw the conduct of Peter, Matthew 26, 21, and the weakness of all the disciples 31, his own fate, Luke 18, 31, and the fall of Jerusalem, Matthew, 24, 25. He exercised a power over the human body, death, all the elements, the means of sustenance, trees, animals, men and angels; for he healed by touching or by a word of mouth the blind, Matt. 9, 27, 12, 22, 15, 30, 20, 30, 21, 14. Mark 8, 21, John 9, 1, Luke 18, 35, the lame Matthew 15, 30, 21, 14, the dumb Matthew 12, 22, 15, 30, Mark 7, 32, 9, 25, Luke 11, 14, the feverish Matthew 8, 14, the dropsical, Luke 14, 1, 2, the leprous, Luke 5, 12, Matthew 8, 2, Luke 17, 12, where he did it to ten with one word, the lunatic's Matthew 17, 15, persons with withered hands, Luke 6, 6, Matthew, 12 10, such that had laboured twelve years, Matthew 9, 20, eighteen years, Luke 13, 11, thirty eight John 5, 5, the maimed on hand and feet, Matthew 15 30, on cars, Luke 22, 50 5, the parylitic's, Luke 5, 18, Matthew 8, 6, 9, 2, 6. The professed with devils, Matthew 8, 16, 28. 15, 27, Mark 1, 32, 34, Luke 4, 33, to 35, 11, 14. 13, 11, 12, the deaf. Mark 7, 32 9, 25. He raised the dead, viz. a child, Luke 8, 25, a young man, 7, 12, 19, and an adult person, John 11, 43. He changed water into wine, John 2, 7, 9, went upon the waters, Mat. 24, 25, made others walk upon it, 29, the waves were made quiet by his command, 8, 26, the wind was rebuked by him, and obeyed, Mark 4, 41. He made bread in abundance, John 6, 9, had power over cattle, Matth 8, 32, fishes, Luke 5, 6, Mat. 15, 34, ass's Mat. 21, 3, over trees, Mark 14, over his enemies, Luke 4, 30, John 8, 59. 7.



46. 18, 6. had the good angels at his commands as well as the bad, Mat. 4, 10, 11. All this has been recorded by several historians, soon after his exit out of this world, and in places not remote from the theatre of facts. Among his enemies, there was no attempt to deny the miracles, but aided by the superstition of that time, they enervated the impression they could make by charging him with sorcery, 8, 7. This Jesus declared before hand his sufferings and death, six times at least to his disciples, John 6, 70, 71. Mat. 16, 21. 17, 12. 22. 10, 18. John 12, 27, and eleven times at least to the unbelievers, Mat. 9, 15. 21, 38. Luke 13, 33. John 7, 7, 10, 17, 8, 21, 12, 32, 2, 19, 8, 28, 12, 35. and he himself gave the following explanation of it: His death should be the redemption of mankind, Mat. 20, 28. and a reconciliation unto God. John 6, 51. It should be preached to the world, Mat. 12, 39, 40. as the gospel, or unexpectedly offered pardon. Mat. 26, 13. It should be the signal of making the offer of life and grace general in the world, Luke 12, 50, 20, 17. enable men willingly to suffer pain and death after him. Mat. 16, 24, 20, 22. It should restore to life every one, who would wish to live through him, John 3, 14. and at the same time it would give him the qualification, to appear once as the judge of the world. Luke 17, 24, 25. Concerning his person and nature, he declared to have descended from heaven, John 3, 13. intending to ascend up where he was before. 6, 62, 16, 28. He speaks of glory which he had with God, before the world was, 17, 5. which is the expression used of God's infinity. Psm. 90, 2. He declared himself the only begotten son of God, one with God, John 10, 30. which the Jews explained, that he made himself God, 38. In his answer he pleaded his right to it, but did not charge them with misinterpretation. He appeals to the works he did. Another time he says, that all men should honour the son even as they honour the father. John 5, 23.



At his departure from his disciples they worshiped him, and his followers according to the testimony of an heathenish governor, sung him as a God, their hymns. After his exaltation he expressed his dignity thus: I am the alpha and omega, the first and the last. Rev. 1, 8, 11, 13, 17, 18. I am he, which searches the reins, and hearts and I will give unto every one according to his works. 2, 23. As many as I love, I rebuke and chasten, 3, 19. and here he is represented as having the spirit of God, 5, 6. and being adored together with God the father by all the multitude of angels and men in heaven. 9, 14. After a life spent in works of holiness and mercy he was tormented and killed by his countrymen, for making himself the Messiah and the Son of God, but he rose from the grave, and appeared unto Mary Magdalen John 16, 9. unto some other women Mat. 28, 9. unto Peter Luke 24, 34. unto two of his disciples, of which Cleophas was one Luke 24, 13. unto ten of his disciples John 20, 19. unto eleven 24. unto seven John 21, 2. unto more than five hundred at once, of which many were living when Paul wrote his first epistle to the Corinthians Mat. 21, 17. 1 Cor. 15, 6. unto James 1 Cor. 15, 7. and unto the eleven again at Bethany at his departure. Luke 24, 50. Here he gave to the eleven discipels, whom he had appointed messengers or apostles to the world long ago, making a belief on their word obligatory by saying, he who hears you, hears me, and promising them a more abundant measure of gifts by the spirit of God, *the commission of establishing the Christian religion.*

## § 8

In the night proceeding the death of the Messiah, who on account of the greek language prevailing at that time in the world, is called by the greek name Christ, and his followers, Christians, there was a kind of sacrifice celebrated, called the passover. The Jews had many sacrifices, which all were an emblem of the offering of an innocent life for the guilty. Some of such sacrifices were



burnt, some eat by the ministers of religion, but the passover was eat by all the professors of the Jewish religion, which had the intention of pointing out the mode of participation of the sacrifice. This is effected by an union with the sacrifice. After Christ had celebrated this with his disciples; he took bread and wine, gave it to his disciples and declared that eating and drinking this should be a participation of his sacrifice, and that this should be a continued custom among them. This in fact was an abrogation of all sacrifices; as being typical and now fulfilled, and the establishment of the Christian Church by the will and Testament of Christ, or the new covenant in contradistinction of the old, made by Moses, Exod: 24, 5, 6, with the prefigurative blood. This was the appropriation of Christ's sacrifice to the Church, and therefore justification of all its present and future members at once, provided they were sincere.

Sincerity discovers itself in the submission, under the revelation of God, if that has sufficient criterions of truth, in the grateful reception of the offered grace, and in the profession of it before men.

The Jews had had a custom among themselves before the appearance of Christ, to incorporate such of the gentiles into their nation, as wished with them to worship the God of Israel as the only true God, by dipping them under water, signifying on the part of the thus baptized an acknowledgement that they before were unclean and now by the incorporation into Israel clean. But shortly before Christ's public appearance and at his time there was a great prophet commissioned by God, to declare the Jews themselves unclean and to preach to them that repentance, they preached to the Gentiles. The well disposed humbled themselves, acknowledged the necessity of a regeneration and were baptized as if from Gentiles they became Jews. John, this was the name of the prophet, declared unto them, that he could not give the holy spirit and that he was not Christ, but that he



would come after him, and was now among them. As his baptism nevertheless signified regeneration, which even Josephus, a Jewish writer, who made no profession of christianity, testifies (Jew. Antiq. l. 18. c. 7.) it was on the part of the baptized a solemn declaration of the necessity of regeneration.

Christ now commanding his disciples to establish his religion in the world, directed them, to remain at the capital of the Jewish country, till they had received the Holy Ghost, whom he would send them, and then they should preach the gospel, that is to say, remission of sin, removal of its punishment, death and favor of God, unto all nations. He who would receive Christ as his saviour and Lord, for this is believing, and who would suffer himself by baptism, and consequently by public profession of the religion of Christ, to be incorporated into the church, established on the evening, preceeding his death, should be delivered from death. The other, that would reject that offer, would remain under the sentence of condemnation. They that would make such profession of faith, should be taught by the apostles, whatever Christ had commanded, and as the Jewish teachers used to baptize in their name and consequently upon their doctrine, and were then called the fathers of such proselytes, but Christ had forbidden, to call in such a sense any one father, they were only commanded to baptize in the name of the *Father*, the *Son* and the *Holy Ghost*, and not in their name.

That there is a plurality in the deity, although there is but one God, is perceivable from the history of the creation, where we read of a divine consultation, and in many places of the sacred record. But the matter was not cleared up, the prophets always declaring that an enlargement of the knowledge of God, as well as a general diffusion of it in the whole world, would be reserved to the days of Messiah. A messenger of God, however, who is God, and a spirit of God is often spoken of. Christ now is putting these three persons together and



making them the fathers of the baptized, ascribing them a name, that is personality, and directing the baptized, to look up to them only as their leaders, the Father as the God of Israel, the Son as Christ sent by him to redeem the world, the Holy Spirit, sent by Christ, to counteract the temptations of the devil and remove the difficulties arising from ignorance and depravation, has given us as clear ideas of a triune God, as our understanding in the world of trial and imperfection is capable to receive. As Christ says once, I and my father are one, these three persons are one. They constitute one God. God and each person in God is the object of the adoration of the baptized believers, and in addressing the Father we pray to the Son and Holy Ghost. There is no difference in interest or separation in government or diversity in will and inclination. If the christian church is wrong in this interpretation of the scripture, the error was unavoidable, and the Messiah kingdom which was according to the express language of the prophets to destroy idolatry in the world, by the most express language of the Messiah and his messengers has established it. Christians, who worship the Father, Son and the Holy Ghost as the only one God, are the true unitarians, and the antitrinitarians, who must and do acknowledge that Christ is stiled God in the bible (see Wolzogenii opera ad Luc. 24, 52. they worshipped him, since they acknowledged his divine majesty, and at John 1, 1. he is God, but not the highest God) admit of more Gods, but one. Magistrates are called the Gods of the earth, but never absolutely Gods.

## § 9

The apostles remained at Jerusalem, and being gathered together on a Jewish festival, on which they celebrated the Sinaitic legislation which had constituted them the people of God, they received in a manner percivable by their own and the external senses of others the Holy Ghost, that is to say, a rich measure of his gifts, for two or three



great purposes : First, Jesus was by this in the most solemn manner declared to be the Messiah, for from him the Jews expected the Holy Ghost, Rom. 1, 4. Secondly, Jesus shewing himself as the fountain of the holy spirit, declared all such his members, as ever had received and would receive the same. Thirdly, Jesus enabled his messengers to preach with power his gospel in the world, for he sanctioned their mission as God had formerly done in the mission of Moses Exod. 4, 3. to establish their credibility. The performances of miracles in the primitive Church was a notorious thing. Suetonius calls the the christians therefore force-rers. (Nero 6.) and the apollo-gists, speaking of the miracles of the christians, appeal to the facts and to general knowledge.

Christ's messengers thus instructed and qualified, made the begining of executing their office with the Jews, of whom many thousands were incorporated. They had a period of grace of forty years after which their government was destroyed and ceased, because to Christ was the gathering of the people. God has not cast his people away, for every individual of them, and they altogether may be ingrafted into Christ, but the people of God, the holy Israel are now the christian. That Israel according to the flesh is suffered to remain distinguishable in the world, is to witness to the world the truth of the bible. All the brilliant promises, made to the people of God in the latter times, belong to the spiritual Israel, the church of Christ. Israel according to the flesh was the people, unto which were committed the oracles of God. These are now committed unto the christians. It fell, that the whole Israel might be saved, to which if they will, they may belong.

The apostels went from the Jews to the Gentiles, where they met with the most unexpected success. They established every where churches set in order things that were wanting and ordained elders or teachers in every city. The congregations thus established they endeavoured to preserve and edify



by word of mouth and by letters. Of these letters some are yet in our hands. As the Lord has found these men faithful, to entrust them his Gospel and has anointed them with such an abundant measure of his spirit, these remnants of their instructions are the just standard of our faith. As instructors in the cause of Christ they must have been made infallible, and hearing them must be hearing Christ. In these epistles they quote, illustrate, and explain most all of the books which the Israelites deemed sacred, which books also Christ himself quoted and said of them: The scripture cannot be broken. But the books we have in the collection, called the old testament, are according to the testimonies of the two Jewish writers, Josephus and Philo, the sacred books of the Jewish Church. Both collections therefore contain the oracles of God, and we may draw our system of doctrine from them.

## § 10

The sacred books of the Jewish Church are written in Hebrew, and the remnants of the apostolic instructions in Greek: languages, which are both now dead in the world. This creates for the teachers of the Church of Christ the necessity of learning these languages, and as for learning such dead languages many things are requisite, as history, antiquities &c. many of which are attainable by the medium of the Latin language; it cannot be against the will of our Lord, that the ministers of the gospel be men learned in human wisdom, provided they are truly pious. If however, they are not pious, the detrimental consequences can only be felt by them, not by the church members who are seriously disposed to search after truth and follow it. From the scriptures being written in languages, now dead, and from some other circumstances, there arises likewise an ambiguity in many scripture-expressions, which creates differences in interpreting, and dissensions in opinions. This may excite a spirit of investigation, it distin-



guishes the tolerating disposition and brotherly love, and stamps the searchers of truth according to their different exertions, with different degrees of divine approbation. The different denominations and sects constitute *one Christian church*, and the holy spirit connects his operation with the word in all such, where the foundations are not destroyed. The foundation is Jesus Christ, 1 Cor. 3, 11. as foretold by the prophets, and preached by the apostles, Eph. 2, 20. Both orders of men have said much of him; but essential and undispensible must be deemed that what is the most clear and intelligible. And this undoubtedly is: that *he is the only Son of God, and was before all the world, became a real man, taught true holiness, and died without ever having committed a sin. Death being the wages of sin, it was not possible that he should be holden of it. Act. 2, 24. He rose, made intercession for the transgressors, that they should enjoy the benefit of his death, and demonstrated himself to be the promised Messiah, by sending his spirit. All those in the world, that ever had received this holy spirit, had it therefore from him, and they were his members. This spirit was formerly given to all such as shewed a disposition to seek God, and now, since Christ was glorified, John 7, 39. to all such as shewed a willingness to seek him through the revealed way, faith in Christ. His people, on account of participating Christ by his spirit shall not remain in death, Rom. 8, 11. for they, by being ingrafted in to him, have died unto sin, and are justified from it, for they are Christ's body.*

## § II

Christ being the promised descendant of the woman in a very literal sense, so that he, as to his human nature, was, like Adam, created immediately by God, but in the womb of a woman, as foretold by a prophet, Is. 7, 14. and being that son of man who, by another prophet (Dan. 7, 13, 14.) is represented as coming in the clouds of heaven, and receiving dominion and glory and kingdom, with



which is connected the authority to execute judgment. John 5, 27. is to judge, and to destroy, or to give over to eternal wee, the *devil*, Satan and all his accomplices or angels, and *his seed*, or all individuals in the human race, who have retained the love of sin, and consequently cleaved to the first paradiatic deceiver. The distinction between them that feared God and them that feared him not, will be without end, for a new curse is pronounced over the latter by the judge. The death and the cross of the son of God being only able to remove the first curse pronounced by the law against sinners. Deut. 27, 26. and the offering of free grace and pardon to the willing people, being restricted to the period of death, Ebr. 9, 23. and it being declared concerning Christ, that he is to die no more, and not a word in all the Bible being read of a second system of grace for the deliverance from damnation; the Almighty may, by changes and vicissitudes, and in a manner we do not yet understand, alleviate the misery of the rejected, for he is, and eternally will be the God of love; but according to his clear and unequivocal declaration, he will neither *annihilate their persons* nor *their punishments*. Concerning such as had not the power of reflection, we are not sufficiently informed, because it is unto us more a question of curiosity, than of real concern. Yet so much we know, that every body shall receive the things done in his body according to that he has done, whether it be good or bad. 2 Cor. 3, 10. and of consequence where he was a free agent, for God will judge the world in righteousness. But concerning all such as are capable of reflection during the dispensation of the manifested covenant of grace, we have reason to believe, that he who has determin'd the times before appointed and the bounds of their habitation, has caused the line gone out through all the earth, to reach all the sincere and well disposed, and that, whom he foreknew, that he would be conformed to the image of his Son, he also did



predestinate to be so, so that without Christ, that is, without that faith in him, which presupposes knowledge, there is no salvation. Whosoever calls upon the name of the Lord Jesus, shall be saved. But this presupposes believing, hearing and preaching. The searcher of hearts has declared all men to be liars, and without the preaching of his revealed truth, there was never an operation of his spirit. But without this spirit, the world is dead. The latter day will develop the divine justice.

§ 12.

All such as, with the faith of the heart, receive Christ as their Saviour and Lord, declare themselves death-deserving sinners, and consequently repent and hate sin. They then profess this their faith before the world, in the manner prescribed by Christ. As faith is not perfected until it is testified by the prescribed profession, and the congregation of believers does not own a member that would withhold this mark of sincerity, which is connected with a solemn promise of faithfulness; baptism is the true entrance into the church, and therefore in all such as do not, or cannot resist the holy spirit by want of sincerity, *regeneration*, for it incorporates, through the spirit given to believers, and working in the church, into Christ. Gal. 3, 27. He who is in Christ is a new creature.

As members of the Church and partakers of the holy ghost, the believers have now to shew their sincerity by watchfulness, and the good : \* they make of the grace of God in godliness and charity. The baptized are commanded to be taught Matth. 28, 20. This presupposes their gathering together : a practice common to all such as ever had a knowledge of God's revealed will. The apostles had to set in order things belonging to such assemblies, because they were prophets. Christian love dictates a cheerful submission to such ordinances, as found in the church, though the origin of some, cannot be traced in the remnants of the apostolic instructions as express commands : but their ad-



herence to truth rejects all such, as are contrary either to the letter or spirit of them. This mode of thinking reduces the christian worship to great simplicity, and permits christian liberty to be displayed. Singing and praying was always the chief employment of the people convened for religious purposes. A heathenish governor acquaints the emperor his master in the beginning of the second century, that the christians in their assemblies sung hymns to *Christ as God* and entered resolutions of a blameless life. Sacrifices constituted, from the time of the Adamic fall, likewise a part of public worship. These prefigured Christ's atoning death, and among the heathen the custom crept in from ancient tradition. The christians ought not to be without this essential part of worship. But their sacrificing consists in partaking of the Lord's body and blood, pursuant to the express institution of Christ, which is to last in the Church till he come, Cor. II, 29. The fathers of the first centuries are unanimous in calling the Lord's supper the christian sacrifice. Neglecting this, is giving up his interest in Christ's atoning death. It is true, that faith insures that interest, but it is likewise true, that faith implies consolation, obedience and profession. Faith does it, because it discovers the propensity of the mind, to do the will of God, and this is followed by partaking of the holy ghost, given in consequence of joining the Church with sincerity. *Other acts* of public worship concern order and discipline, and the less christians are led in such points by express apostolic injunctions, the more they act as children, whom the Son has freed, and as the people serving God willingly in the beauty of holiness. Only the congregations are to follow in such things, their spiritual leaders, whether their appellation be bishops, pastors, or elders. It is necessary, says Ignatius, the bishop of Antioch in the first century, in his epistle to the Trallians, "That whatever you do, you do nothing without



your bishop. And to your presbyters you must be subject, as to the apostles of Christ—Without them there is no elect church, no congregation of saints, no meeting of good people.”

The initiation of a new church-member, by baptism, may be done in the public assembly, or in private in the presence of witnesses, because we find both modes practised in the primitive church. The time and age of a person, who is to be initiated, we likewise find no where precisely proscribed. The Christians follow therefore the church practice, and sound reason. The Jewish church had circumcision for its initiation. Circumcision made a person debtor to the whole law, Gal. 5, 3. so baptism obliges to the obedience of Christ, and is called the circumcision of Christ, or the Christian circumcision. Col. 2, 11. No shadow of doubt remains therefore, that the Christian children are thus to be initiated. Some parents once brought children to Christ, that he should touch them. He complied with the request, and we think his act not an indifferent one. Jewish children were then taught, and after their arrival to the years of discretion, publicly examined and as children of the law received into the congregation. This Christians likewise do, and the latter is an act that should never be done in private, because the congregation is supposed to give its consent to the reception, and to witness, that the teacher has done his duty in instructing the new member. This act, called confirmation, is only to be done with such as were baptized before they could be instructed.

Thus Christians are a people, who believe that faith in Jesus Christ gives the hope of eternal life and makes holy. Of such as are not made holy by it, they judge, that though they profess with the mouth, they believe not in the heart; and of such who find the evidences of Jesus's mission into the world not convincing enough for their understanding, they believe that their damnation will be just; for no man ever acted and spoke, as Christ their



Lord did, and he among other things once declared, that if any man would do the will of him, that sent him, he should know of the doctrine whether it be of God. The unbelievers, therefore, will not do the will of God, and not one of them is sincere.

## A Short Account of the LUTHERAN CHURCH.

THAT the enemy would sow dissensions and errors into the Church, the Lord himself has declared and his apostles have repeated it, Matthew 25, 13. 1 Tim. 4, 1. Paul and John both testify, that this happened already in their time. They both, however, prophecy of a more alarming and general decay of the christian church. Here too the divine permission of the evil, as in the case of the human fall, is founded in wisdom and benevolence. Had there been no beast and no image of the beast, there could not be a congregation of such excellent souls, as are described, Rev. 15, 2. at the sea of glass mingled with fire that had gotten the victory over the beast and over his image. To him that overcomes glory, crown and life is promised, and the Lord by his wise permissions takes care, that souls disposed to be engaged for their Lord, may not miss their aim.

The beast just mentioned is the degenerated church, and its image, its idolatrous mode of worship introduced by persecution and violence, the phrase being taken from the image of Nebuchodonosor intruded as the object of worship, under the pains of death, Dan. 3, 1.

In the year of the christian æra, 606, the emperor Phocas declared the bishop of Rome the head of the whole Christian Church, and as his successors became the patrons of the image-worship, a system of oppression and violence ensued in the Church,



which soon surpassed the horrors of all the persecution of the heathenish emperors. To this came the absurd doctrine of transubstantiation, which established a new kind of idolatry, and that of a purgatory, which brought forth the irrational and superstitious mass and the blaspheming indulgencies. Besides this the Latin language was introduced in divine service, no word of God preached or explained, the cup taken from the people in the sacrament, the priest forced to celibacy, from which arose scandals beyond comprehension.

Against these, and other ruinous errors and abuses the Lord, from time to time, stirred up many witnesses. To such we may reckon some of the Greek emperors, in the year 755. 338\* Greek bishops at once, forty years after the emperor Charlemagne with a number of bishops convened at Francford, though Gregory II. in a council at Rome in the year 726, had in the most solemn manner established the worship of images; many Bulgarian and Lombardian bishops, who on account of their aversion to the abuses, errors and idolatry would not join the sixth general council held in the year 680, at Constantinople, a great many individual teachers, and writers, of which Flacius in the book *de testibus veritatis* gives an account; but above all, the Waldensian church, established in France and Piemont, and extended in the year 1176 to Bohemia, from whence they sent missionaries to England, Hungary and Germany. Against these the Popes instituted cruciades, as they did against the Mahomethans, and the persecutions were horrible and execrable. In the year 1215 a general council at the Lateran was held against them, consisting of 1283 prelates, and transubstantiation confirmed. Ten years before the two orders, the Dominican and Franciscan had been established, egregiously adapted to explain the beast, represented Rev. 13, 11. with the fortification of two horns. Fifty years after, the idolatrous processions with the pretended body of Christ were in-



stituted. About the year 1373, an eminent teacher in England, John Wiclef bore his testimonies against these abominations. The same did, 38 years after Wiclef, John Hus and Hieronymus, of Prag, in Bohemia, who were both burnt by order of the Council of Constance, called the seventeenth general. At last Martin Luther, a professor of divinity in the university of Wittenberg in Saxony with the same spirit, but with more success undertook the task.

This truly pious and enlightened man had, when in Erford in a monastery, found opportunity, diligently to read the bible. Irritated at Wittenberg, when he was a public teacher, at the impudent manner, with which one, John Tezel, preached indulgencies, sent for that purpose by the Archbishop of Mayence through all Germany, he wrote ninety-five theses against Tezel's procedure and the common opinion of these indulgencies, for which in the year 1518, he was cited to Augsburg to appear before the cardinal Cajetan, where he against the flatteries and menaces of the cardinal, remained inflexible. In the year following he disputed with Dr. Eck at Leipsic of the pope, purgatory, indulgencies, penitence and satisfaction for sins.

In the year 1519. a Franciscan Samson preached the indulgencies in the Swiss country, in the same manner as Tezel had done in Germany, against which Ulric Zwingel, a pious and learned teacher of the church, made similar efforts as Luther had done. A calvinistic writer, more accurate than many of the rest ( Lud. Lavater. histor. Sacram. Fol. 33 ) confesses this, though it is the opinion of many, that Zwingel had begun in the year 1716. Zwingel disagreed with Luther in the point of the Lord's Supper, where he maintained, that the words of the institution, this is my body, this is my blood, were to be taken in a figurative sense: breaking the bread and drinking the wine, should revive in the most lively manner the remembrance of



the death of the Saviour. Luther and his associates did not think themselves entitled to such an explanation. Every exertion of faith excites such a remembrance. Here are the words of a testament, not of a parable, where "this is, me be, this signifies." The bread and the wine are symbols and not the body and blood of the Lord. But if I, giving a paper to a person, say : take this, this is my house, no person mistakes the meaning. Paul says, 1 Cor. 10, 16, that the bread, we break is the communion with the Lord's body. Eating therefore this bread is in consequence of this union, eating the Lord's body. Of the mode of this union we ought not to attempt an explanation.— Let it be called a sacramental union, because there is nothing in the nature of things, that illustrates it or is like it. But remain firmly by the words : this (eating) is (eating) Christ's body. Zwingle who in the year 1529, was present at a religious dialogue at Marburg, would not yield to such representations of the Saxonian divines, and he therefore, with Oecolampadius and Carlstadt, made his particular profession of faith, which was presented at the diet of Augsburg, but not read. There the opposers of popery became divided, which division, to the most heartfelt regret of all the lovers of truth, continues to this day. To the above disagreement in the explanation of the Lord's supper came some matters of smaller importance, which, had only the Swiss divines dropped their opposition to a real communion of the two elements, and excluding only transubstantiation, permitted each divine to use the language of the fathers of the first four centuries, which all speak of such a communion (see Chrysostomus in particular in his letter to Coelestinus) supposing a possibility of the omnipresence of that Lord with respect to his divinity and humanity, who could appear where doors were locked, disappear, ascend in the clouds etc, would all have come to an amicable accommodation. Such things concerned



Church-ceremonies, of which the Saxonian divines taught, that every thing and usage should be kept, that could be kept without sin or superstition.

In the year 1530. Luther and his associates presented their confession of faith to the emperor Charles V. and the diet of Augsbourg.

In the year following the protestant princes and states made a covenant and league together at Smalcalden, of which the elector of Saxony and the Landgrave of Hesse were the heads. Not all the Lutherans, however, joined it.

In the year 1535. The pope proposed a council to be held at Mantua, for which purpose the protestants drew up some articles at Smalkalden, to lay them before the council, which articles now, though the council was not held, belong the Symbolical articles of the Lutheran church.

In the year 1539, the kingdom of Denmark was reformed according to the principles of Luther by the instrumentality of Dr. Bøgenhagen, who was advised by Luther not to abrogate bishops, as they had done in Saxony.

In Sweden a disciple of Luther, Olaus Petri had preached against popery soon after the reformation of Saxony : but the Lutheran church was not fully established before the year 1593.

Zwingle had died in a war, where he as a Swiss citizen had been obliged to appear, in the year, 1531. Five years after John Calvin, a native of France, and a truly pious and learned divine, came to Basle in the Swiss country, and published there his institutions in divinity. He coincided with Zwingle's notions, but added a tenet of a divine absolute predestination to life and damnation, as it was formerly maintained about the year 847 by one Godschalc. His expressions were as strong in this respect, as possible, for in the 3. Book, chapt. 24 he says : Such as he has created to misery of life and perdition of death, that they should be the organs of his wrath, and instances of severity, he to come to their destination, either deprives of



the means, to hear his word, or renders them by the preaching of it more stupid and blind. This could not but enlarge the breach, for the Lutherans had declared in their confession Art. 3. of the the son of God: that Christ had offered himself for all the actual sins of mankind, and had, Art. 12. of repentance, rejected those, who deny, that such as were once justified can loose the holy Spirit. The Lutherans, therefore, hold and maintain a general conditional decree of predestination under the condition of faith and perseverance, at the same time, when they declare, that men by the freedom of their will are not able either to begin, or go through with any thing in things of God, without God's assistance. The Lutherans with all their heart believe that it is God, who works in them both to will and to do of his good pleasure. Because by nature they were darkened and could not will, what they did not know. But a disposition, to do the will of the creator, if only known will soon be followed by a nearer call. The Spirit of Christ will enlighten such as hunger and thirst, and by seeing now the means, formerly unknown, and by being assisted from above, they will find the freedom of their will restored for the purpose of choosing the true means to please God. All men feel a natural adversity against divine things. But a wish, that it may be otherwise, is not incompatible with this captivity under sin. Blessed, therefore, are such as hunger and thirst, for in them the Lord will begin, and if they apply the means faithfully, finish the work of salvation.

Luther was sensible of the learning, piety and good intentions of Calvin, sent his salutation to him by Bucer in the year 1539, and encouraged him. Calvin (in his exposition of Iseia) calls Luther the prophet of Germany, and the man of God, and wrote in the year 1545, to him in the following terms: I would to God I could fly to you, and enjoy at least your conversation for some hours. What is not given us in this life, I hope



we shall both enjoy in the kingdom of God. In the year following, Luther died. In the year 1542 the Lutherans in Germany attempted the restoration of bishops; Nicolaus de Armsdorf was made the first Lutheran bishop in Naumburg in Germany. But he being removed in the year 1547, after the defeat of the protestants by Charles V. the protestants in Germany at the treaty of peace agreed to discontinue, not the thing, but only the name of bishops, and called their ecclesiastical inspectors, superintendents.—The revenues of the bishopricks were generally applied to the use of schools and universities, in which, since that time, the protestant countries of Germany, and particularly Saxony, Hanover and Wurtemberg confessedly excell.

In the Year 1545, the council of Trent began. This council anathematized all the doctrine of the protestants, established all the abuses of the church of Rome, even such as had only crept in of late, and alienated the affections of the people, that wished only to conform their faith to the clear dictates of the word of God, from that christian church, which was pleased to assume for itself exclusively the name of the catholic, for ever.

Soon after the death of that blessed instrument in the hand of God, Luther, the Smalcaldean league made war with the Emperor, overlooking perhaps the warning, Revel. 13, 10. and was defeated — The Elector of Saxony and the Landgrave of Hesse were both taken prisoners, and the former sentenced to suffer death. At the intercession of Maurice, the duc and afterwards Elector of Saxony, this sentence was reversed, but Elector was deprived of his Electorship which Maurice obtained. Among the articles proposed to him the captive John Frederick for subscription, there was one: the Elector should promise, to receive and admit in things concerning religion, what the Council of Trent and the Emperor should decree. This was absolutely refused and the Emperor did not think it



## 141 Account of the Lutheran Church.

advisable to insist upon that article. To shew the world this example of constancy and then turn the whole for the best of the protestant cause, was a motive in the divine wisdom sufficient to explain the permission of such a mournful catastrophe. Maurice turned his arms now against the Emperor and compelled him in the year 1552, by the treaty of Passau, to grant to the protestants the free exercise of their religion, which was confirmed and fully establish by the peace of Augsborg in the year 1555.

The Lutheran Church is now the established one in Sweden, Denmark, the kingdom of Prussia, in three Electorates of Germany, viz. Saxony, Brandenburg and Hanover, in many duchies and principalities, as Brunswick-Wolfenbuttle, Wirtemberg, Baden, Hesse-Darmstadt, in many imperial cities, as Franckfort, Augsborg, Hamburg &c. and there are many of this confession, called the unaltered Augustan Confession in contra-distinction from the Zwinglian, in Poland, Hungary, England Holland and in America.

The government of this Church, as likewise ritual, it follows, is various. Where the rulers are of the same confession, they follow their directions in external things, and for the ordination of the ministers these rulers establish councils, called consistories. But where this is not the case, or where the government is a republican one, the ministers together form a body for the purpose of governing the Church and examining and ordaining ministers, as in Hamburg, Franckfort and America. The ministers however are every where under the inspection of an ecclesiastical overseer, called bishop in Sweden and Denmark and Superintendents, Inspectors or Seniors in Germany. But their authority does not extend farther, than to admonish, examine matters of controversy or complaint, and make reports to the consistories or ministries.

The Lutheran Church has always been blessed with divines eminent in literature and piety.



the time of reformation the associates of Luther were men, filled with the spirit of primitive Christianity. Luther's eight volumes in folio breathe the same spirit and signalize him as a man walking with God. Since that time there have been many particular revivals of religion in this Church. An ascetic book of John Arndt, a superintendent of Zelle in the electorate of Hanover, who was born ten years after the death of Luther, called the true Christianity, translated almost in all the living languages, and without which there is at present scarcely any pious family in Sweden, Denmark or Germany, seems to have contributed a great deal to this. A new epoch in favour of experimental religion arose by the instrumentality of that man of God, Phil. Jacob Spener, born fourteen years after the death of Arndt, after which two universities were in a remarkable manner visited by the mighty work of the spirit of grace, viz. Jena and in the beginning of this century Hall, where in the former Euddeus and in the latter Aug. Herman Frank, the founder of the largest orphan house in the world, had their principal shares. From this the happiest consequences resulted to the Church at large, for it instilled early life into the breast of its future teachers, and since that time Germany abounds with books for the promotion of Godliness and Christian piety, more than any country in the world, and the families seem to be as fond of them, as the families in many other countries of the political almanac and of news papers.

That the two protestant Churches have often shewn animosities against one another, is true and to be lamented. But that such times are past, is a truth, more joyful, than another, which likewise ought not to be concealed, that true piety in the evangelical Church, stands highly in need of a new and energetic revival and that it is doubtful in many cases, whether the present union of the two Churches, which however every true Christian will wish to be indissoluble, is to be derived from en-



lightened notions, or worldly interest, from brotherly love or from indifference.

The symbolical books of the Lutheran Church are: 1. The Augustan Confession, 2. The apology or defence of it, 3. The Smalcaldian articles, 4. The larger, 5. The smaller Catechism of Luther, 6. The form of Concord. The first is reckoned to be the principal touchstone of a teacher's agreement with this Church.

To the peculiar blessings of this Church belong two things, which should yet be mentioned. The one is, that it has not been distracted by non-conformity. The Moravian brethren are not to be considered as arising from them, for they were a branch of the Hussitic Bohemian Church, though many Lutherans and Calvinists have encreased their number, and though the Lutherans consider them as their brethren. The other is a quite unexampled fondness of the members of this Church for spiritual hymns. The common people learn them by heart and are instructed by them and the families are more frequently, than perhaps any where else, heard to sing praises to the Lord in their houses. To find a thousand hymns in a church-mymn-book, is a thing quite common.

In all the United States of America there are Lutheran congregations, except New-Hampshire, Vermont, Rhode-Island and Connecticut. In Pennsylvania the members of this Church are the most numerous. To the late Dr. Henry Muhlenbergh, who died in the year 1787, belongs the immortal honor of having formed in Pennsylvania a regular ministry, and what is somewhat remarkable, to one of his sons, who officiated as Lutheran minister from the year 1773, to 1776, in the city of New-York, that of having formed the Evangelical ministry of New-York State.



## The Seven Penitential Psalms.

### The 6th Psalm.

**O** LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me: for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: oh save me for thy mercies sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed because of grief, it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication; the Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

### The 32d Psalm.

**B**LESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence my bones waxed old: through my roaring all the day long.

4 (For day and night thy hand was heavy upon me) my moisture turned into drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my



transgression unto the Lord; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eyes.

9 Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Beglad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart.

### The 38th Psalm.

**O** Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4 For mine iniquities are gone over mine head; as an heavy burden they are two heavy for me.

5 My wounds stink, and are corrupt, because of my foolishness,

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a lothesome disease; and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord my desire is before thee; and my groaning is not hid from thee.



10 My heart panteth, my strength faileth me : as for the light of mine eyes, it is also gone from me.

11 My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me ; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not ; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O Lord, do I hope : thou wilt hear, O Lord my God.

16 For I said, Hear me, lest otherwise they should rejoice over me : when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity, I will be sorry for my sin.

19 But mine enemies are lively, and they are strong ; and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries ; because I follow the thing that good is.

21 Forsake me not, O Lord : O my God be not far from me.

22 Make haste to help me, O Lord my salvation.

### The 51st Psalm.

**H**AVE mercy upon me, O God, according to thy loving kindness ; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions ; and my sin is ever before me.



4 Against thee, thee only have I sinned, and done this evil in thy sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts ; and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness : that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from thy presence ; and take not thy holy Spirit from me.

12 Restore unto me the joy of thy salvation ; and uphold me with thy free Spirit.

13 Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation ; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give it ; thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering ; then shall they offer bullocks upon thine altar.



## The 102d Psalm.

**H**EAR my prayer, O Lord, and let my cry come unto thee.

2. Hide not thy face from me in the day when I am in trouble ; incline thine ear unto me : in the day when I call answer me speedily.

3. For my days are consumed like smoke, and my bones are buried as an hearth.

4. My heart is smitten, and withered like grass ; so that I forget to eat my bread.

5. By reason of the voice of my groaning, my bones cleave to my skin.

6. I am like a pelican of the wilderness ; I am like an owl of the desert.

7. I watch, and am as a sparrow alone upon the house-top.

8. Mine enemies reproach me all the day ; and they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping ;

10 Because of thine indignation and thy wrath : for thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth ; and I am withered like grass.

12 But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion ; for the time to favour her, yea, the set time is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come ; and the people which shall be created shall praise the Lord.

19 For he hath looked down from the height of



his sanctuary ; from heaven did the Lord behold the earth.

20 To hear the groaning of the prisoner, to loose those that are appointed to death ;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem :

22 When the people are gathered together, and the kingdoms, to serve the Lord.

23 He weakened my strength in the way ; he shortened my days.

24 I said, O my God, take me not away in the midst of my days : thy years are throughout all generations.

25 Of old hast thou laid the foundation of the earth ; and the heavens are the works of thy hands.

26 They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed :

27 But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

---

### The 130th Psalm.

**O**UT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice ; let thine ears be attentive to the voice of my supplication.

3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand ?

4 But there is forgiveness with thee, that thou mayest be feared.

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord, more than they that watch for the morning ; I say more than they that watch for the morning.

7 Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.



The 143d Psalm.

**H**EAR my prayer, O Lord : give ear to my supplications : thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me ; my heart within me is desolate.

5 I remember the days of old ; I meditate on thy work : I muse on the work of thy hands.

6 I stretch forth my hands unto thee : my soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O Lord : my spirit faileth : hide not thy face from me, lest I be like them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning ; for in thee I do trust : cause me to know the way wherein I should walk ; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : I flee unto thee to hide me.

10 Teach me to do thy will ; for thou art my God : thy Spirit is good ; lead me into the land of uprightness.

11 Quicken me, O Lord, for thy names sake, for thy righteousness sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am thy servant.



# P R A Y E R S.



## A Family Prayer for the Lord's Day Morning.

**M**OST gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee, the nearer the better; and it will be best of all when we come to be nearest of all in the kingdom of glory. Thou hast thy being of thyself, and thy happiness in thyself; we therefore adore thee as the great Jehovah: we have our being from thee, and our happiness in thee, and therefore it is both our duty and interest to seek thee, to implore thy favour, and to give unto thee the glory due to thy name.

We bless thee for the return of the morning light, and that thou causest the day-spring to know its place and time: O let "the day-spring from on high visit" our dark souls, and the sun of righteousness arise with "healing under his wings."

We bless thee, that the light we see is the Lords; that "this is the day which the Lord" hath made," hath made for man, hath made for himself, "we will rejoice and be glad in it." That thou hast revealed unto us thy holy Sabbaths and that we were betimes taught to put a difference between this day and other days; and that we live in a land in all parts of which God is publicly and solemnly worshiped on this day.

We bless thee that Sabbath liberties and opportunities are continued to us, and that we are not wishing in vain for "these days of the Sun of man;" that our candle-stick is not removed out of its place, as justly it might have been, because "we left our first love."

Now we bid this Sabbath welcome, "Hosannah to the Son of David; blessed is he that cometh in the name of the Lord: Hosannah in the highest. O that we may be in the spirit on the Lord's day;" that this may be the Sabbath of the Lord in our dwelling; in our hearts a Sabbath of rest from sin, and a Sabbath of rest in God.



Enable us, we pray thee, so to sanctify this Sabbath, as that it may be sanctified to us, and be a means of our sanctification : that by resting to-day from our worldly employments, our hearts may be more and more taken off from present things, and prepared to leave them ; and that by employing our time to-day in the worship of God, we may be led into a more experimental acquaintance with the work of heaven, and be made more meet for that blessed world.

We confess we are utterly unworthy of the honour, and unable for the work of communion with thee ; but we come to thee in the name of our Lord Jesus Christ who is worthy, and depend upon the assistance of thy blessed Spirit to work all our works in us, and so to ordain peace for us.

When we keep this day holy to the honour of thee, O God the Father almighty, the maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou “ madest all things out of nothing by the word of thy power,” and all very good ; and they continue to this day, according to thy ordinance, for all are thy servants. “ Thou art worthy “ to receive blessing and honour and glory and power, “ for thou hast created all things, and for thy pleasure “ they are and were created. O thou who didst command the light to shine out of darkness,” who saidst on the first day of the first week, “ Let there be light, and there was light ;” we pray thee shine this day into our hearts, and give us more and more the light of the knowledge of the glory of God in the face of Jesus Christ ; and let us be thy workmanship, created in Christ Jesus unto good works ; a kind of first-fruits of thy creatures.

We likewise sanctify this day to the honour of our Lord Jesus Christ, thy only begotten Son and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he rose again for our justification, that he might bring in everlasting righteousness. We bless thee, that he is risen from the dead as the first-fruits of them that



sleep, that he might be the resurrection and the life to us. Now we pray, that while we are celebrating the memorial of his resurrection with joy and triumph, we may experience in our souls the power of his resurrection, that we may rise with him from the death of sin to the life of righteousness; from the dust of this world to a holy, heavenly, spiritual, divine life. O that we may be planted together in the likeness of Christ's resurrection, that as Christ was raised from the dead by the glory of the Father, so we also may walk in newness of life.

We sanctify this day to the honour of thy holy Spirit, that blessed Spirit of grace, the comforter, rejoicing at the remembrance of the descent of the Spirit upon the apostles on the day of Pentecost, the first day of the week likewise. We bless thee, that when Jesus was glorified, the holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And we pray, that the Spirit of him that raised up Jesus from the dead may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in us a spirit of faith and love and holiness, a spirit of power and a sound mind.

O Lord, we bless thee for thy holy word, which is a light to our feet and a lamp to our paths, and "which was written for our learning, that we through patience and comfort of the scriptures might have hope;" that the scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of God in vain. We bless thee that our eyes see the joyful light, and our ears hear the joyful sound of a Redeemer and a Saviour, and of redemption and salvation by him; that life and immortality are brought to light by the gospel. Glory be to God in the highest, that in and thro' Jesus CHRIST there is on earth peace, and goodwill towards men.

We bless thee for the great gospel-record, that "God hath given to us eternal life, and this life is in his Son." Lord, we receive it as a faithful saying, and



well worthy of all acceptation. O let him be made of God to us wisdom, righteousness, sanctification and redemption : Let us be effectually into fellowship with him, and by faith be united to him, so that CHRIST may live in us, and we may grow up into him in all things, who is the head ; that we may bring forth fruit unto him, and whatever we do in word or deed we may do all in his name. O let us have the Spirit of CHRIST, that thereby it may appear that we are his. And through him we pray that we may have eternal life, that we may none of us come short of it, but may all of us have the first fruits and earnest of it abiding in us.

We bless thee for the new covenant made with us in JESUS CHRIST. Lord, we fly for refuge to it, we take hold of it as the hope set before us. 'Thou hast declared concerning the Lord Jesus, that he is thy beloved Son in whom thou art well pleased ; we humbly beg, Lord, be thou pleased with us in and through him.

O that our hearts may be filled this day with pleasing thought of CHRIST and his love to us, that great love wherewith he hath loved us. O the admirable dimensions of that love, the height and depth and length and breadth of the love of CHRIST, which passeth knowledge. Let this love constrain us to love him, and live to him who died for us and rose again. O that it may be a pleasure and satisfaction to us to think, that while we are here praying at the throne of grace, our blessed Saviour is sitting at the right hand of the throne of glory interceding for us : we earnestly beg that through him we may find favour with thee our God, and may be taken into covenant and communion with thee.

We humbly pray thee, for his sake, to forgive all our sins, known and unknown, thought word and deed : through him let us be acquitted from all guilt. O let there be no cloud of guilt to interpose between us and our God this day, and to intercept our comfortable communion with thee. And let our lusts be mortified and subdued, that our corruptions may not be as a clog to us, to hinder the ascent of our souls heavenwards.

We pray thee assist us in all the religious services of this thine own holy day : go along with us, we humbly beseech thee, to the solemn assembly ; for if thy presence



go not up with us, wherefore should we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full assurance of faith. Meet us with a blessing: grace thine own ordinances with thy presence, that special presence which thou hast promised there where two or three are gathered together in thy name. Help us against our manifold infirmities, and the sins that do most easily beset us in our attendance upon thee. Let thy word come with life and power to our souls, and be as good seed sown in good soil, taking root, and bringing forth fruit to thy praise: and let our prayers and praises be spiritual sacrifices, acceptable in thy sight through CHRIST JESUS.

Let thy presence be in all the assemblies of Christians this day. In the chariot of the everlasting gospel let the great Redeemer ride forth triumphantly, conquering and to conquer, and let every thought be brought into obedience to him. Let many be brought to believe the report of the gospel, and to many let the arm of the Lord be revealed. Let sinners be converted unto thee, and thy saints edified and built up in faith, holiness and comfort, unto salvation.

All which, with every other needful mercy, we humbly ask, in the name and through the mediation of thy dear Son, in whose words we farther call upon thee.

Our Father, &c.

---

### A Family-Prayer for the Lord's Day Evening.

**O** Eternal and for ever blessed and glorious Lord God, thou art God over all, and rich in mercy to all that call upon thee; most wise and powerful, holy, just and good; the King of kings, and Lord of lords; our Lord and our God.

Thou art happy without us, and hast no need of our services, neither can our goodness extend unto thee; but we are miserable without thee; we have need of thy favour, and are undone, for ever undone, if thy goodness extend not unto us: and therefore, Lord we intreat thy favour with our whole hearts: O let thy favour be towards us in JESUS CHRIST, for our happiness is bound up in it, and it is to us better than life. We confess



we have forfeited thy favour, we have rendered ourselves unworthy of it : yet we are humbly bold to pray for it in the name of JESUS CHRIST, who loved us and gave himself for us.

We bewail it before thee, that we have been miserable sinners : but with thee, O God, there is mercy and plenteous redemption. Thou hast graciously provided for all those that repent and believe the gospel, that the guilt of their sins shall be removed through the merit of CHRIST's death, and the power of their sins broken by his spirit and grace : and he is both ways "able to save" "to the uttermost all those that come unto God by" "him, seeing he ever liveth to make intercession for us."

LORD we come to thee as a Father of JESUS CHRIST the Mediator, and earnestly desire by repentance and faith to turn from the world and the flesh to God in JESUS CHRIST the Mediator, and earnestly desire by repentance and faith to turn from the world and the flesh to God in JESUS CHRIST, as our ruler and portion. We are sorry that we have offended thee, we are ashamed to think of our treacherous and ungrateful carriage towards thee. We desire that we may have no more to do with sin, and pray as earnestly that the power of sin may be broken in us, as that the guilt of sin may be removed from us : and we rely upon the righteousness of Jesus Christ, and upon the merit of his death, for the procuring thy favour. O look down upon us in him, and for his sake relieve us graciously, heal our backslidings, and love us freely : and let not our iniquity be our ruin.

We beg, that being justified by faith, we may have peace with thee, O God, through our Lord Jesus Christ, whom thou hast set forth to be a propitiation for sin, that thou mayst be just, and the justifier of them who believe in Jesus.

And mayest thou the God of peace sanctify us wholly : begin and carry on that good work in each of our souls, and make us in every thing such as thou wouldest have us to be. Fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteousness, to the glory and praise of thee our God,

Mortify our pride, and clothe us with humility : mortify



tify our our passions, and put upon us the ornament of a meek and quiet spirit, which is in thy sight of great price. Save us from the power of a vain mind, and let thy grace be mighty in us to make us serious and sober-minded. Let the flesh be crucified in us with all its affections and lusts, and give us grace to keep under our body, and to bring it into subjection to the laws of religion and right reason, and always to possess our vessel in sanctification and honour.

Let the love of the world be rooted out of us, and that covetousness which is idolatry : and let the love of God in Christ be rooted in us. Shed abroad that love in our hearts by the holy Ghost, and give us to love thee the Lord our God with all our heart and soul and mind and might : and to do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice and uncharitableness : pluck up those roots of bitterness out of our minds, and give us grace to love one another with a pure heart and fervently, as becomes the followers of the Lord Jesus, who has given us this as his new commandment, O that brotherly love may continue among us without dissimulation.

We pray thee, rectify all our mistakes ; if in any thing we be in an error, discover it to us : and let the Spirit of truth lead us into all truth as it is in Jesus : and give us that good understanding which they have that do thy commandments : and let our love and all good affections abound in us still more and more in knowledge and all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter insufficiency to make us happy, that we may never set our hearts upon it, nor raise our expectations from it ; and convince us of the vileness of sin, and its certain tendency to make us miserable, that we may hate it & dread it & every thing that looks like it, or leads to it.

Convince us, we pray thee, of the worth of our own souls, of the weight of eternity, and the awfulness of that everlasting state which we are standing upon the brink of ; and make us diligent and serious in our preparation for it, labouring chiefly, not for the meat that perisheth, but for that which endureth to everlasting life ; as those who have set their affections on things above,



and not on things that are on the earth, which are trifling and transitory.

O that time, and the things of time, may be as nothing to us, in comparison of eternity and the things thereof; O that Eternity may be much upon our heart and ever in our eye; that we may be governed by that faith which is the substance "of things hoped for, and" the evidence of things not seen; "looking continually at the things that are not seen, that are eternal.

Give us grace, we pray thee, to look up to the other world with such an holy concern, as that we may look down upon this world with a holy contempt and difference, as those that must be here but a very little while, and must be somewhere for ever; that we may "rejoice" as though we rejoice not, and weep as though we weep not, and buy as though we possessed not, and may use this world as not abusing it," because the fashion of this world passeth, and we are passing away with it. O give us hearts truly mortified, crucified to the world, and may the world be crucified to us.

O let thy grace be mighty in us, and sufficient for us to prepare us for that great change which will come certainly and shortly, and may come very suddenly, which will remove us from a world of sense to a world of spirits; from our state of trial and probation, to that of recompence and retribution! and to make us meet for the inheritance of the saints in light, that when we fail we may be received into everlasting habitations.

Prepare us, we beseech thee, for whatever we may meet with betwixt this evening and the grave. We know not what is before us, and therefore know not what particular provision to make, but thou dost; and therefore we beg of thee to fit us by thy grace for all the services and all the sufferings which thou shalt at any time call us out to; and arm us against every temptation we may at any time be assaulted with; that we may at all times and in all conditions glorify thee, O God, keep a good conscience, and be found in the way of our duty; and may keep up our hope and joy in Christ, and a believing prospect of eternal life; and then welcome thy holy will.

Give us grace, we pray thee, to live a life of commu-



nion with thee, both in ordinances and providences ; to set thee always before us, and to have our eyes up unto thee, and to live a life of dependence upon thee, upon thy power, providence and promise ; trusting in thee at all times, and pouring out our hearts before thee ; and to live a life of devotedness to thee, and to thine honour and glory, as our highest end ; and that we may make our religion not only our business but our pleasure, we beseech thee to enable us to live a life of complacency in thee, and to rejoice in thee always.

We beseech thee, preserve us in our integrity to our dying day, and grant that we may never forsake thee, or turn from following after thee, but that with purpose of heart we may cleave unto the Lord ; and may not count life itself dear to us, so we may finish our course with joy.

Let thy good providence order all circumstances of our dying, so as may best befriend our comfortable removal to a better world : and let thy grace be sufficient for us, to enable us to finish well ; and let us then have an abundant entrance ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And while we are here, make us every day wiser and better, more weaned from the world, and more willing to leave it ; more holy, heavenly and spiritual ; that the longer we live in this world, the fitter we may be for a better, and that our last days may be our best days, our last works our best works, and our last comforts our sweetest comforts.

O that the light of all christians did so shine before men, that others might glorify thee our Father which art in heaven ! Send forth thy light and thy truth into the dark corners of the earth, that all kings may fall down before thee, and all nations to do thee service ! Bless these kingdoms, and give us grace at length to bring forth fruits meet for repentance. O Lord save the rulers, and establish them in righteousness. Prosper the endeavours of all those who faithfully feed thy people, and increase the number of them, Bless the



## Prayers.

word  
it. He have heard this day to us & to all that hear  
give what thy prayers, accept our praises, and for  
our performance. pure eye hath seen amiss in us and  
cies of thine holy. We bless thee for all the mer-  
cies of thine holy. we have reason to say,  
that one day in thy is better than a thou-  
sand.

Take us under thy protection this night, and  
enable us to close the day with thee, that we may  
lie down, and our sleep may be sweet. Be with us  
in the following week in all our ways: forgive us  
that we have brought so much of the week with  
us into the Sabbath, and enable us to bring a  
great deal of the Sabbath with us into the week,  
that we may be the fitter for the next Sabbath, if  
we live to it.

Make us meet for the everlasting Sabbath, which  
we hope to keep in thy kingdom, when time and  
day shall be no more.

As it is our desire to begin the Lord's day with  
the joyful memorials of Christ's resurrection, so we  
desire to conclude it with the joyfull expectations  
of Christ's second coming, and of our own resurrec-  
tion then to a blessed immortality: triumphing  
hope of the glory of thee our God.

Accept, O gracious Lord and and merciful Fa-  
ther, the poor tribute of our prayers and praises,  
thro' Jesus Christ our only advocate and Mediator,  
in whose name and words we farther call upon thee:  
Our Father, &c.

---

### A Morning Prayer in Week-Days.

**M**OST high and most holy Lord God, thou art  
great, and greatly to be feared and reveren-  
ced by all thy creatures: thou art holy, and wilt  
be sanctified by all who come near thee.

We beg leave, O Lord of heaven and earth, to  
fall down and kneel before thy glorious majesty,  
and worship at thy footstool this morning. We  
acknowledge thy eternal power, wisdom, good-  
ness and truth; and desire to render thee our



most unfeigned thanks for all the benefits which thou pourest upon us: but above all, thy inestimable love in the redemption of the world by our Lord Jesus Christ.

We implore thy tender mercies in the forgiveness of all our sins, where we have offended, either in thought, word or deed. We desire to be truly sorry for all our doings, and utterly to renounce whatsoever is contrary to thy will. We desire to devote our whole man, body, soul and spirit to thee. And as thou dost inspire us with these desires, so accompany them always with thy grace, that we may every day with our whole hearts give ourselves up to thy service.

We desire to be holy and undefiled, as our blessed Master was. And we believe thou wilt fulfil all the gracious promises which he hath made to us. Let them be dearer to us than thousands of gold and silver; let them be the comfort and joy of our hearts. We humbly ask, that it may be unto thy servants according to his word.

Thou hast mercifully kept us the last night; blessed be thy continued goodness: receive us likewise into thy protection this day. Guide and assist us in all our thoughts, words and actions. Make us willing to do and suffer what thou pleasest; waiting for the mercy of our Lord Christ Jesus unto eternal life.

Blessed be thy goodness which hath not suffered us to wander without instruction after the foolish desire of our own hearts, but hast clearly shewn us where our happiness lies. O may we receive with all thankfulness thine holy words which teach us the blessedness of poverty of spirit, of mourning after thee, of meekness and gentleness, of hungering and thirsting after righteousness, of mercifulness and purity of heart, of doing good unto all, and patient suffering for doing the will of our Lord Christ.

O may we always be in the number of those blessed souls! May we ever feel ourselves happy in having the kingdom of God within us, in the comforts



of the holy One, in being filled with all the fruits of righteousness, in being made the children of the Highest, and above all, in seeing thee our God. Let us abound in thy love more and more ; and in continual prayers and praises to thee, the Father of mercies and God of all consolation, in Jesus Christ our Lord.

Our Father, &c.

### An Evening Prayer in Week-Days.

**A**Lmighty and most merciful Father, in whom we live, move, and have our being ; to whose tender compassions we owe our safety the day past, together with all the comforts of this life, and the hopes of that which is to come : we praise thee, O Lord, we bow ourselves before thee, acknowledging we have nothing but what we receive from thee. "Unto thee do we give thanks, O God," who daily pourest thy benefits upon us.

Blessed be thy goodness for our health, for our food and raiment, for our peace and safety, for the love of our friends, for all our blessings in this life, and our desire to attain that life which is immortal. Blessed be thy love, for that we feel in our hearts any motion toward thee. Behold, O Lord, we present ourselves before thee, to be inspired with such a vigorous sense of thy love, as may put us forward with a greater earnestness, zeal and diligence in all our duty. Renew in us, we beseech thee, a lively image of thee, in all righteousness, purity, mercy, faithfulness and truth. O that Jesus, the hope of glory, may be formed in us, in all humility, meekness, patience, and an absolute surrender of our souls and bodies to thy holy will : that "we may not live, but Christ may live in us ;" that every one of us may say, "The life I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me."

Let the remembrance of his love, who made himself an offering for our sins, be ever dear and



precious to us. Let it continually move us to offer up ourselves to thee to do thy will, as our blessed master did. May we place an entire confidence in thee, and still trust ourselves with thee, who hast not spared "thine own Son, but freely given him up for us all." May we humbly accept of that forever thou sendest us, and "in every thing give thanks." Surely thou "wilt never leave us nor forsake us." O guide us safe through all the changes of this life, in an unchangable love to thee, and a lively sense of thy love to us, till we come to live with thee, and enjoy thee for ever.

And now that we are going to lay ourselves down to sleep, take us into thy gracious protection, and settle our spirits in such quiet and delightful thoughts of the glory where our Lord Jesus lives, that we may desire to be dissolved and to go to him who died for us, that, whether we wake or sleep, we should live together with him.

To thy blessing we recommend all mankind, high and low, rich and poor, that they may all, faithfully serve thee, & contentedly enjoy whatsoever is needful for them. And especially we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness. We leave all we have with thee, especially our friends, and those who are dear unto us; desiring that when we are dead and gone, they may lift up their souls in this manner unto thee; and teach those that come after to praise, love, and obey thee. And if we awake again in the morning, may we praise thee again with joyful lips, and still offer ourselves a more acceptable sacrifice to thee, through Jesus Christ, in whose words we beseech thee to hear us, according to the full sense and meaning thereof.

Our Father, &c.

F I N I S.











50







